



THE PRIEST

Vol. III

November, 1947

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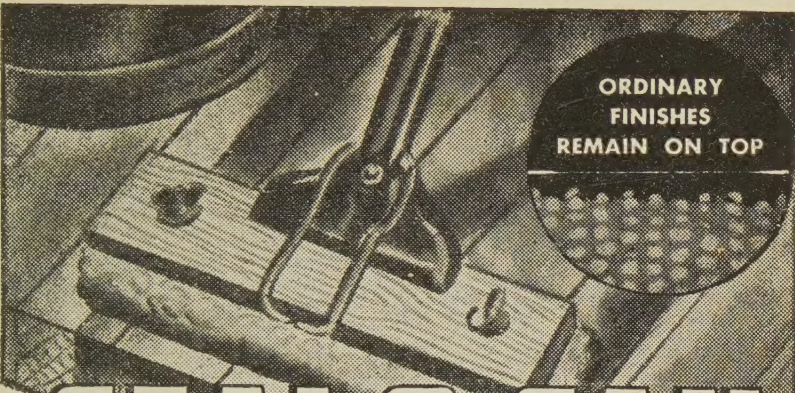
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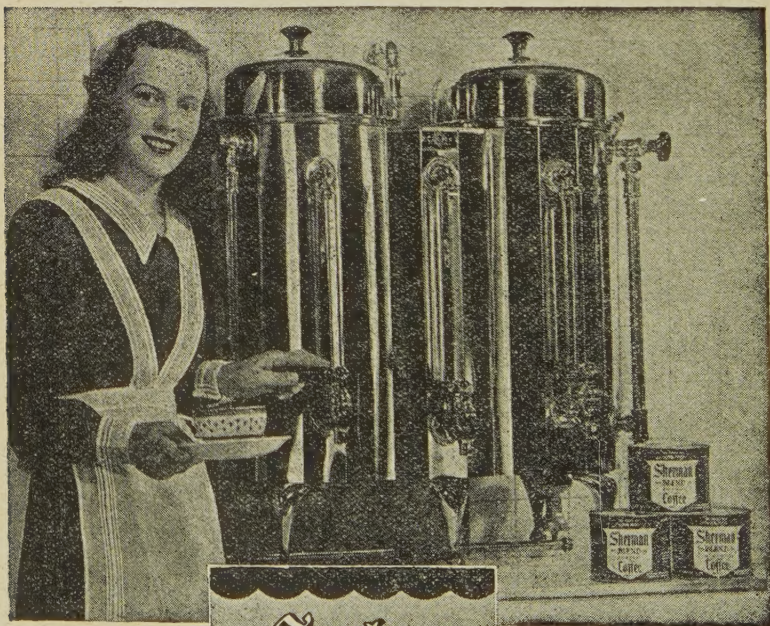
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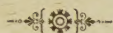


GOOD FOOD FOR
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Corrente Calamo



Brother Anthony

RIDING the turnpike between Harrisburg and Pittsburgh the other day, and hoping to mooch a meal from our good friends, the Carmelite Fathers, we turned onto the shoulder of the speedway and climbed the steps to New Baltimore.

Our principal purpose, apart from hunger and quasi-paralysis of the legs (familiar to all who drive the turnpike), was to visit with Brother Anthony Jawelak, a man who has long been more of a legend than a reality to us.

Anthony was a child prodigy—blind from birth. Dr. Caspar Koch, municipal organist of Pittsburgh, once told us that after spending an evening at the home of a choir-member going over some scores for a Mass in rehearsal, while he was pulling on his coat in the hall, he heard an imitation of the music being banged out on the piano in the room he had just left.

"I didn't know there was anyone else here who played," he remarked to Mr. Jawelak.

"Well, really, there isn't. That's only little Anthony."

Going back into the parlor, Dr. Koch found the blind child, hardly more than an infant, reproducing the music he had just heard.

The organist immediately took the child as his protege and developed him into a first-rate pianist. (The victrola was a big help in building his repertoire.)

But Anthony's thoughts turned more and more to religion and, finally, he was accepted by the Carmelites who had known him all

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Currente Calamo

his life as a parishioner of Holy Trinity Parish in Pittsburgh.

A Blind Composer

Anthony has a gift for composition. There is always some devoted confrere at hand, able to take down his dictation; then Dr. Koch edits the manuscript and goes over the proofs. One of Anthony's organ compositions, a "Madrigal," is rather widely played—and deservedly. There is a sort of fragile beauty to it reminiscent of the Scarlattis. His Masses, too, have had many performances. They are all liturgically correct and musically sound.

Seven or eight years ago, when we first met Anthony, we were impressed more by his ear than by his technique. His hearing was phenomenal. He could listen to a sound and then break it down into

its component overtones. On the piano he reproduced the sound made by Niagara Falls, to which he had listened constantly during his novitiate. That's hard to believe, isn't it? But it's true! We heard it *propriis auribus*! It was at Dr. Koch's home.

After that, Dr. Koch went out and struck the dinner-gong, one of those affairs with three dangling cups. And, by gum!—if Anthony didn't duplicate that, using all ten fingers simultaneously and stretching almost to the top of the keyboard.

God has given him another cross now. Anthony is losing his hearing and has to wear an aid. But he is still cheerful and, we could judge, very humble and obedient.

The evening we called, he didn't know we were musicians,

THE PRIEST

November, 1947

VOL. 3, NO. 11

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

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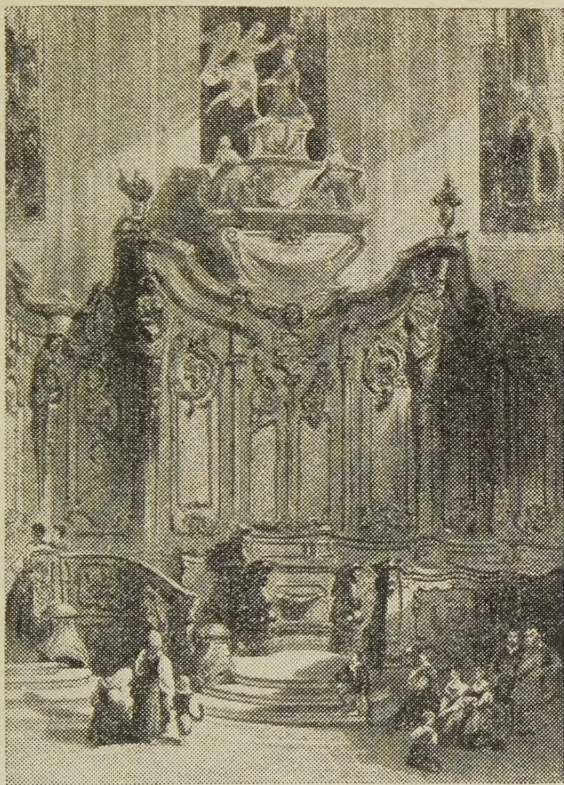
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Address all business communications to **The Priest**, Huntington, Indiana.

Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, SS. Simon and Jude's Church, Blairsville, Pa.

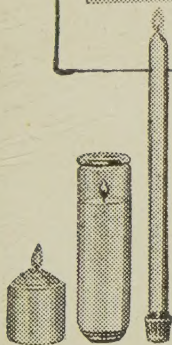




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Currente Calamo

and when his superior invited him to play for us, he sat down and tinkled off a little novelty piece.

We joshed him at that and our companion sat down and ripped off a page or so of the Chopin Scherzo—until his memory gave out. At that, Anthony sat bolt upright in his chair and when our companion's playing trailed off, he groped his way to the bench, settled himself carefully in the middle, and then finished the Scherzo at a tremendous clip. Being Polish, he must have an affinity for Chopin, because it seemed there was nothing by that composer that he didn't know—or couldn't play.

Blind and going deaf, Anthony is living more and more an interior life. We have no doubt that if we are happy enough to save our soul, we'll meet Brother Anthony in heaven talking over his earthly experiences with St. Cecilia.

Something of a Record?

SAN FRANCISCO prides itself (rightly) on its unique achievements. If you have any doubts about this just get yourself involved in an S.F.-L.A. or S.F.—Oakland argument sometime. You will regret it! In fact in the old days, in San Francisco's two seminaries (major and minor), the delightful custom prevailed of staging annual games in basketball, baseball, and football, "San Francisco against the World"—as they were militantly labeled by the citizens of S.F.

We strongly suspect that San Francisco has done it again—distinguished herself by the unusual. (And we don't mean the weather).

(Continued on page 873)

A new biography

Madame Elisabeth of France

by Yvonne de la Vergne

Translated by
C. CORNELIA CRAIGIE

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Why did this sister of King Louis XVI of France remain unmarried, why did she not gratify her desire to become a nun, of what sort was her private life at court, in what way did religion affect the thoughts and aspirations of her soul, what were the detailed circumstances of her tragic end?

The answer to these and other absorbing questions will be found in this charming biography. Madame Elisabeth's virtues lighted the gloom of the French Revolution and the Reign of Terror. Up to the hour when her own head fell beneath the guillotine she comforted and strengthened the other victims of the Revolution.

The reader is admitted to the intimacy of the family life of this princess. Every detail of the narrative is based on unquestionable documentary sources, public and private. How did holiness rise to such heights in the midst of a royal court? For a close view of this edifying example, read *Madame Elisabeth of France*.

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An Examination Paper—

1. Name three things that happened in Ireland.
 - (a) between the Confederation of Kilkenny and the Battle of the Boyne
 - (b) between the Siege of Limerick and the '98(Five points for each event.)
2. Write the first stanza of four Irish songs—excluding Tin Pan Alley stuff like "When Irish Eyes Are Smiling," "A Little Bit of Heaven," and "Mother Machree." (5 points for each stanza.)
3. Name four Irishmen now writing *in Ireland* and one book by each of them. (2½ points for each author, 2½ for each book.)
4. Name one town in each of the following counties—Mayo, Clare, Wicklow, Fermanagh, Cavan. (3 points for each.)
5. Name the President of Eire, the Archbishop of Armagh, the Archbishop of Dublin, one Irish painter, the Leader of the Opposition. (3 points for each.)

The examination is the most elementary conceivable. Fifty per cent is a pass. How well did you do? You flunked? But I thought you loved Ireland. You do? But how can you love anything of which you know so little?

Second Thoughts

There is a great singularity here. The scattered children of the Gael *do* love this Ireland of which they know so little. What then do they love? An ancestral memory, a dream in the heart. But a love that does not desire knowledge is held too precariously, and the real Ireland is more wonderful than the dream. You should meet her.

Meet her you will in the writing of the young Irishmen who have grown up since independence. Meet her you will (very intimately indeed) in two books shortly to be out. Robert Farren, one of Ireland's leading poets (the leader in my opinion, not that that matters), has written *The Course of Irish Verse*. (\$2.50.) It surveys the poetry written in Ireland in the last hundred and fifty years; and therefore it shows what was happening in the soul of Ireland in a period big with catas-

trophe and birth. By the time you have finished the book, you will have read some glorious poetry, and you will have met Ireland.

In the new year we shall publish *Poor Scholar* (probably \$2.50) by Benedict Kiely. It is in form a biography of William Carleton, the greatest Irish novelist of the last century; in reality, it is a portrait study of Ireland in a great part of the period covered by Farren's book, but centered upon the Famine.

If only both books could be made required reading for every St. Patrick's Day orator.

This Is Not An Irish Harp

nor is the gentleman playing it an Irishman: he is Msgr. Ronald Knox and the harp is David's. The picture was inspired by Msgr. Knox's new translation of the Psalms (\$2.00), of which Father John S. Kennedy seems to approve highly:

"The many who have admired, and profited by, Monsignor Knox's translation of the New Testament have been rather impatiently wondering when he would complete his work on the Old Testament. They are now given a sample with the publication of the Psalms. The sample is superb. In view of the excellence

of the New Testament translation, there was never really any doubt as to how the Old Testament would fare at Msgr. Knox's hands. But the Psalms is quite extraordinary, not merely more of the same, but an achievement of peculiar excellence. . . In addition to serving as a splendid introduction to the Psalms for Catholics generally, the work is a capital help to the priest in reciting his office as well as possible."

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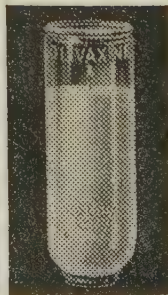
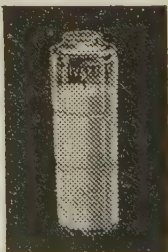
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the PRIEST

VOL. III

NOVEMBER, 1947

NO. 11

Editorial Comment

Our Catholic Hit Parade

ACCORDING to the results of a contest sponsored by *Extension*, the nation's eight favorite Catholic hymns are, in order:

- 1—O Lord, I Am Not Worthy
- 2—Holy God, We Praise Thy Name
- 3—Mother Dear, O Pray For Me
- 4—Good Night, Sweet Jesus
- 5—Panis Angelicus
- 6—Schubert's Ave Maria
- 7—On This Day, O Beautiful Mother
- 8—Silent Night

That should make the angels weep and drive church musicians to drink.

The Episcopalians have an official collection of 741 sturdy, time-tested hymns, sifted through by a committee of twenty-seven nationally known musicians — men like Frank Damrosch, Jr., Canon Winfred Douglas, Leo Sowerby, and David McK. Williams. Authorized by their House of Bishops

and House of Deputies, and published by their Church Pension Fund, it's a book of 828 pages, beautifully bound and printed and available at such a low figure that no one could venture to compete with it.

The Methodists have their official hymnal, too, authorized by the Board of Publications of the Methodist Protestant Church and published by the Methodist Book Concern. Albert Riemen-schneider, a nationally known musicologist, had a finger in its compilation. In fact, about forty churchmen and musicians worked together on it. Acknowledgment is given to Van Denman Thompson for his co-operation.

It comes to 695 pages, includes 644 numbers, and is sturdily bound. It sells at a dollar. Not nearly as fine as the Episcopal Hymnal, it's still a noteworthy effort. Much of the book, incidentally, is taken up with textual (prose) material for the Sunday service.

The Lutheran Church has three more or less autonomous synods in this country—each with its own *official* hymnal. The local Lutheran pastor tells us that his hymnal is authorized by “The United Lutheran Church” and is published by the United Lutheran Publication House of Philadelphia. A good part of the work is devoted to liturgical material (the proper and ordinary of their service); the rest has over 500 hymns. The complete edition, with organ accompaniments, sells at \$1.25. Two synods of the country have a joint committee currently in session, preparing one uniform hymnal for the Lutheran Church in the United States. The committee is composed of churchmen and musicians. Our Lutheran friend tells us it will doubtless take several years to complete the assignment.

We Catholics have nothing approaching this. The closest we’ve come to anything of that sort is our *Liber Usualis*, which—put in the hands of a congregation—would be only so much abracadabra. — Not that we shan’t work to remedy this. We have no official collection of hymns in the vernacular.

The field is wide open. And don’t think it’s not being exploited! As things stand today, anyone can get out scissors and pastepot and patch himself up some sort of collection. Canon Law insists on a *Nihil Obstat* and *Imprimatur* for the words.

Nothing is said about the tunes. Anyone could take “The Donkey Serenade,” force a Latin text to it, and sell it as an excellent offertory motet. We simply have no machinery for curbing unscrupulous compilers and profiteering publishers.

One-Man Hymnals

There is a plethora of cheap collections; and there are a few good collections—but you could count them on your fingers and have a few fingers left over. Their fault is that they are the work of one individual and reflect that individual’s taste. If he doesn’t like a good old standby, he lets it out. If he has a bright nun studying harmony under his tutorship, he inflicts one or two of her ditties on the indiscriminating laity. And, to be sure, the collection must count a generous assortment of the master’s own compositions—and sell at a fat profit-making figure.

For example, one of our best hymnals, widely circulated, is compiled, edited, and arranged by one man—let’s call him Joseph Diapason. Most people mistake it for an official publication of the St. Gregory Society of America—with which it has no connection, strangely, other than the approval of that body. But copyright is held by and presumably all royalties are payable to Mr. Diapason in person. The book, at two dollars, is expensive.

It includes 284 numbers. Of these, sixty-six are hymns composed by Mr. Diapason himself. That's almost one-quarter of the book! Seventy-seven credit Mr. Diapason as arranger; four have been harmonized by "J. D."; three transcribed by "J. D."; one adapted by him; and a Mass is generously thrown in, composed by—guess who!

One feature often commented on is the fact that there are twenty-three numbers "From a Slovak Hymnal." This tends to annoy the Irish, Polish, German, Italian, and other members of our Catholic family, who would have been glad to supply their national hymnals for Mr. Diapason's perusal.

Not so often commented on is the little dance from Humperdinck's *Haensel und Gretl*, which turns up as "Hark! the Herald Host is Singing."

We have no pick on Mr. Diapason. He just got up a collection of hymns he liked, and who can blame him for liking 66 of his own compositions, his own Mass, etc.? Moving in early on a fertile field, he hit the jackpot, achieving the comfortable merit of simultaneously doing good and doing well.

His is far better than the unspeakable St. Basil Hymnal, which, to a musician's way of thinking, should have been indexed by name and publicly burned on the day of its publication.

For the rest of the better hymnals, they're one-man jobs and represent their compiler's taste from first to last.

That Hit Parade

Getting back to our spring board, let's have a look at that hit-parade. In reading our observations, please try to divorce sentimental associations from objective standards—one *can* achieve objectivity even in music.

1. O Lord, I am not worthy.—Here our heart tends to run away with our head. Think of the words: "... The Bridegroom of my soul," a mystical figure far beyond most of those who sing it;—or "Fly Thy sweet control!" The melody is atrocious and so designed that the organist must be a musical gymnast to avoid a succession of sticky, saccharine chords. But we've been born and raised on it; it's bred into our bones. So, cheap and unworthy as it is, it takes the lead.

2. Holy God, We Praise Thy Name.—Good. Even the Protestants have endorsed it. It comes in their hymnals as "Sun of My Soul, Thou Saviour Dear."

3. Mother Dear, O Pray For Me.—Not too bad. Its tune is reminiscent of evangelical Methodism, but you couldn't hire the more discriminating Episcopalians to sing it.

4. Good Night, Sweet Jesus.—Nauseating. A cheap ballad.

What does "sweet" mean, precisely? Has anyone ever described anyone else as "sweet," apart from hymn-writers? "Jesus is a sweet Man." What does it add up to?

The hymn had hardly been sung twice in Pittsburgh before the lid was vigorously slammed down on it. Anyone who now presumes to use it there, activates an inexorable mechanism of denunciation in the diocesan paper, etc.

We are told that one Bishop, queried by a pastor on the propriety of this tune, gave permission on condition that at the completion of each rendition, the celebrant with his acolytes rise three times on their toes and gently, sweetly, wave their hands in farewell to the tabernacle before leaving the sanctuary.

5. *Panis Angelicus*. — Presumably the one by Cesar Franck. It's beautiful, but it's not a hymn, nor did Cesar intend it as such. He wrote it as an offertory motet for a full choir. And, like "The Beautiful Blue Danube," it deserves a rest. It should be locked up for twenty-five years or so until it can retrieve some of its original freshness.

6. Schubert's *Ave Marie*—is not a hymn. It, too, is being overdone. See notes under 5.

7. *On This Day, O Beautiful Mother*.—Our grandmother used

to croon this to us when we were young. It had been sung on the day of her reception into the sodality (1859). We love our grandma, but not "On This Day, O Beautiful Mother." The sentiment of the words is laudable, but clumsily put. The time goes like an accelerated waltz. There is one point at which it hangs, in all its naked cheapness, on a dominant seventh—the climax of the verse-part.

8. *Silent Night*—seasonal, but otherwise all right.

Popularity Through Default

It's clear that these tunes have won by default. The brutal fact is that very few good tunes have been popularized. And we connive with the bad.

A few years ago, a Novena in honor of Our Lady swept the country. Part of its charm was participation by the congregation in the exercises, through prayers read in common and congregational singing. But the promoters of the Novena, introducing it, contributed to debauching the taste of our people by insisting on Nos. 3. and 4. in our hit-parade as integral parts of the program.

A large boys' school, with otherwise excellent musical standards, convenes for a hymn to the Blessed Mother before night-prayers during the month of May. And how good-taste is affronted! All the old pot-boilers are dragged out:

"Macula non est in te, macula non est in te, macula non est in TEEE, macula non est in te." The "sing-sing" hymn, as the boys call it (from the first line: "Sing, sing, ye angel bands"), in one startling cadence — inevitably suggesting Bing Crosby—says that Our Lady is in the heavens "like the sweet moon at night."

Afterwards, the faculty exchange witticisms on the impropriety of the hymns.—"But what else is there to sing?"

The solemn gravity of the traditional Advent hymn, "Veni, Veni, Emmanuel" is deliberately by-passed in favor of a waltz-tune played from the St. Basil Hymnal and known in that ineffable florilegium as "O Come, Loud Anthems Let Us Sing."

Another large boys' school is submitted to a constant program of hymn-tunes composed by the resident choir-director. Thus their training period—if such it might be called—is largely lost since, following graduation, they shake hands with their enthusiastic choirmaster never to hear his tunes again—although, be it said to his credit, practically all of his verse-material is translated or adapted from the Breviary, and many of his melodies are deserving of a wider recognition.

We Need An L.C.D.

Many will say we are arbitrary, that we have no right to pontificate without crozier,

that each man has his likes and dislikes and ours are no more sacred than yours.

True enough! That's just the point! We have suffered too long under one-man compilations. What we need is a committee for arriving at a largest common denominator. We are convinced, as Scholastics, that there is such a thing as objective beauty. One man can't always hit it, but a group with well-developed taste and experienced judgment can get pretty close to it. The committee would have to be small enough to be flexible and large enough to avoid mutual dickering: "I'll vote for your tune if you'll vote for mine"—strength enough to vote down a colleague without fear of stirring bad feeling. (There's an awful lot of after-you-my-dear-Alphonse, an excess of mutual patronage, in the upper circles of our church musicians.)

For maximum utility, the hymnal—at least in the words-only edition—should include space for the Ordinary and, space permitting, the Sunday Propers at least; and for protection against profiteering, it should go at the lowest possible figure. The low cost would also serve the very desirable function of driving all competition into the ground.

Seminarians could become conversant with the book, knowing that it would be a part of their furniture in the sacred minis-

try. And it would forever banish the humiliation of standing in the sanctuary during a Holy Hour, grappling for the words of some local favorite you've never heard before.

Have we the tunes? We do indeed. Everything before the Reformation is ours. The Episcopal Hymnal is loaded with pre-Reformation material; the Lutheran pastor tells us 14-percent of his hymnal is of the same vintage.

Taking all the extant hymnals, Catholic and otherwise, we should be able to sort out at least five or six hundred good beautiful tunes written by Cath-

olics, to which we could fit the poetry of the Breviary and such as we could salvage from the current pile, excluding references to Jesus as sweet, figures like people flying other people's controls, weeping for mirth (The St. Basil Hymnal: "O Mother, I Could Weep For Mirth"), etc.

Is it worth considering? Well, without good vernacular hymns, Protestantism would just dry up and blow away. Figure the thing *e converso* and imagine the results of the Catholic Church here in America with a uniform first-rate hymnal. —R. G.

Fashioning Character

The Hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. Every smallest stroke of virtue or of vice leaves its never-so-little-scar. We may not count any derelictions from habit, but our nerve cells are counting them, registering and storing them up to be used against us when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out.—William James, *Talks on Psychology*.

Right Order Reversed

All sins are contained in this one category, that one turns away from things divine and truly enduring, and turns towards those which are mutable and uncertain. And although the latter are rightly placed each in its order, and work out that beauty proper to them, it is nevertheless the mark of a perverted and ungoverned mind to be in subjection to them as things to be pursued, when by the divine order and law it is set above them as things to be directed.—St. Augustine.

One Woman's Crusade

*Mrs. Froelicher
gets things done!*

John Prester

"Gloria tibi, Domine" . . .
"Laus tibi, Christe" . . . With
the response of the altar boys
in your ears, you turn to face
your congregation. You read
the Epistle. Then the Gospel.
And then what?

Then, very likely, you quail
a bit. You feel upon you a
sense of inadequacy. The time
has come for the sermon; and
where are the words of molten
gold which you would wish to
pour into the hearts of your
hearers?

These, you know, are immortal
souls for whom Christ died.
These are the human beings He
came into the world to transform.
Here before you in miniature
is the society which must
be restored to Him.

And never since the beginning
of Christianity have souls been
in worse danger. Never was the
human race so imperilled in its
humanity. Never has society
rocked and tottered and crumbled
from blows more destructive.

A thousand voices are shouting
at these people day and night
seven days a week. A thousand
false prophets are vomiting spiritual
poison. By radio, in newspapers
and books and magazines

and films, a deadly barrage is
laid down.

Lies, lies, lies—the earth is
stinking with lies. Out of the
sewers of pride a flood of filth
is flowing. Onanism for which
God struck a man dead?—it is
called planned parenthood. Murder
for which Cain became an
outcast?—they cover it with the
holy word "mercy." Fornication?
—it is glamorized as brave
love. Adultery?—divorce they
call it now. Theft?—how often
it is justified as "free enterprise!"
The brotherhood of
men?—the term is fouled by
militant atheism.

These are times that call for
tongues of fire, and there you
stand, all but tongue-tied. Where
are the flaming words of truth
that will set these people ablaze
and send them forth with the
falsehood burned away? They
do not come; and probably you
have sometimes wondered why.

Ineffective Preaching

Is it lack of preparation? Maybe.
Maybe you tried to toss a
sermon together at the last minute.
As likely as not, you had
little time for it, what with
Masses and sick-calls and confessions
and instructions and meetings of the
St. Vincent de Paul Society and all the
innumerable details of fathering your
flock.

John Prester is a pen-name
adopted by the two persons who
collaborated in this article.

Lack of inspiration? Well, of course; but why? What is making the Christian tide ebb and the black waters of atheism and paganism rise? Is there not enough prayer? Certainly that; always that, but you do pray—your life is one long prayer. Is it possible, then, that the explanation is more prosaic: that your sermons are not actually inadequate, that you are not really tongue-tied, that the trouble lies in the fact that your listeners are not hearing because they have not told you what it is that they need to hear?

Does the solution to the problem lie in closer co-operation between you and your people? Is it they who are not trying, they who are not praying, they who are not helping, they who will not wish to hear? Is it that they have not invoked the Holy Spirit as you have done? Are you doing your part, and they neglecting theirs?

A New Apostolate

Whatever the answer—and of course there are many—there is a light on the horizon that may prove much more than hopeful. It is an organization with a very long name and a very great sincerity—the Crusade for the More Fruitful Preaching and Hearing of the Word of God: an organization with headquarters at St. Cecelia's Mission, 223 E. 105th Street, New York.

"There are in the course of the centuries certain times and

places in which great things must be done. . . Today it seems that it is the turn of the United States before God . . ."

Thus wrote the Abbe George de Noailat of Paray-le-Monial, France, in a recent letter to Mrs. Helene Froelicher of Ridge-wood, N. J., president of the Crusade. And without claiming the Abbe as a prophet, it is certain that whatever he writes is entitled to more than ordinary respect.

There is something in the atmosphere of Paray-le-Monial. There it was that St. Margaret Mary heard the pleas of the Sacred Heart for the establishment of a feast of His love for mankind. There the late Martha de Noailat labored with her husband—now the Abbe—for the proclamation of the Feast of Christ the King. And it was there that Mrs. Froelicher conceived the idea of forming a trilogy of feasts by adding a third—the Feast of Christ the Divine Teacher.

Mrs. Froelicher is a convert who feels the urgency of the Faith; and hardly had the guns of war been stilled in Europe in May, 1945, when she was on her way to Rome to present two petitions to Pope Pius XII.

Travelling in an armed motor caravan over roads infested with bandits and deserters from many armies, she passed from Switzerland through a war-shattered civilization to the Eternal City, reaching there in November.

On the twelfth of that month, she was ushered into the presence of the Holy Father for a special audience. She asked him to appeal to all bishops to call upon their priests for well-prepared sermons at all Sunday Masses. And she begged for the solemn proclamation of Christ as the Divine Teacher, and for establishment of a feast in that name.

Mrs. Frölicher was able to return to America and report to her associates that the pontiff had listened with marked interest, declaring not once but twice that he would be happy to read the petitions carefully. He closed by giving her the Apostolic Blessing. And in Rome she found other encouragements.

But to go back for a moment: "The reason why so many Catholics are falling away today is lack of instruction," state Fathers C. G. Callan, O.P., and J. A. McHugh, O.P., quoted by Father John A. O'Brien in *The Priesthood In a Changing World*. "The priests are not preaching and the people do not see any reason for their Faith."

Now Ten Years Old

It was with that problem in mind that the Crusade for a More Fruitful Preaching and Hearing of the Word of God was organized in 1937 by a group of priests and laymen in the East to "strive by means of prayer, encouragement and co-operation to assist the priests" to guide

their people and counteract godlessness and lawlessness.

The matter was stated succinctly by the Rev. Urban Adelman, O.F.M. Cap., of the advisory board of the Crusade:

"... After all is said and done, there is no method of spreading truth more potent than the Sunday sermon. Comparatively few Catholics are members of the Confraternity of Christian Doctrine. Subscribers to Catholic magazines are statistically shocking. Few Catholics belong to study clubs. But Catholics do go to church on Sunday. Hence we see no more effective means of reaching the vast majority . . . than by the Sunday sermon."

With this thought, the Crusade for More Fruitful Preaching and Hearing has launched a campaign to inform every priest in the United States of its objectives, which are three: better preaching, devotion to Christ the Teacher and Preacher of the Nations, and establishment of the Feast of Christ the Divine Teacher.

After her audience with the Holy Father, Mrs. Froelicher visited three cardinals in Rome. Cardinal Marmaggi emphasized in his conversation with her the words of St. Paul, "Faith cometh by hearing."

Cardinal Lavitrano, now head of Catholic Action, lamented the widespread confusion in the

minds of men, and added, "The Divine Teacher is the true source of the salvation of the world."

Cardinal Pizzardo, finally, praised the Crusade by saying that it "touched the center and heart of Catholic Action," and declared that religious ignorance is at the root of the present world crisis.

The Superior General of the Redemptorists said to Mrs. Froelicher, "The Sunday morning sermon is vital. Without it many will lose the faith, for they hear no other sermon."

The Master General of the Dominicans said, "Millions are hungry for the Bread of Truth and very often there is none to break it unto them."

The Crusaders envision a trilogy of feasts glorifying Christ as Prophet, Priest and King, and reminding men of the three reasons for their existence—to know God, to love Him, to serve Him. The Feast of the Sacred Heart manifests love for Christ the Priest; the Feast of Christ

the King pledges loyal service in His royal cause; the Feast of Christ the Divine Teacher would bring souls to an ever greater knowledge of Him.

"There are in the course of the centuries certain times and places . . ." wrote the Abbe de Noailat; and his letter to Mrs. Froelicher continued:

"May God give you ever more strength for this Crusade! It is no less than a question of the salvation of the world. And the fact that it has been organized and centered in the United States is all the more reason to think that it is blessed by God and willed by Him. For the prestige of a great, liberal-minded nation—the most powerful in the world today—with its unanimous views of liberty, peace and order, is needed as a support and guarantee in the prosecution of this Crusade of Truth, which maintains that Christ is the only Teacher, the only Master who possesses the Word of Life in this world, as well as of Eternal Life."

Ten Seconds

During the ten seconds that I have held this burning match in my hand the federal government has spent approximately \$12,000. Spending is going on at this moment at the rate of \$4,200,000 per hour; over \$100,000,000 per day; about 40 billions per year. Incidentally, I wonder how many Americans have the faintest conception of what a billion is. If you had employed a thousand men at \$5 a day in the year 1398, ninety-four years before Columbus discovered America, and worked them every day, year in and year out, you would have used up your first billion dollars in 1946!—H. W. Prentis, Jr., in *Information*.

Growing Fatima-Conscious

*Are you doing
anything about it?*

Cyril Jablinowsky, C.P.

"If my requests are heard, Russia will be converted and there will be peace." Such is the promise of the Immaculate Heart of Mary at Fatima. The conversion of Russia and a reign of peace! Nothing we can think of is more urgently needed.

And her requests? Rather simple and definite you will admit: a) Going to Confession and Holy Communion on the five first Saturdays; b) saying five decades of the Rosary; c) meditating on the mysteries of the Rosary for fifteen minutes; d) performing all this on five first Saturdays with the intention of making reparation to the Immaculate Heart of Mary. Prayer and penance—that is the essential message of Mary at Fatima.

Now it will shock you, or at least I hope it will, to know that in May, 1946, in one Roman Catholic rectory in these United States, neither the pastor nor his assistant had ever heard of Fatima! That was after the Holy Father had expressly and publicly consecrated the world to the Immaculate Heart of Mary in 1942, and caused a Feast to be established to Mary under that title. The case of this pas-

tor and his assistant is undoubtedly exceptional, but that it can happen at all is still tragic.

While indeed the knowledge of Our Lady of Fatima and her marvelous revelations is now widespread, apathy and practical indifference to her requests seem too common. The importance and timeliness of Mary's message cannot be doubted. She is aware of our danger and is ready to crush the serpents head, provided *we* do our part.

The ideal would be to make every parish in the country conscious of Mary's prayer and penance program for peace. The five first Saturdays should take their place along with the nine first Fridays requested by Our Lord Himself. These two devotions, or rather requests of the Sacred Heart and the Immaculate Heart, should rank second only to the devotion of the fifty-two Sundays.

Fortunately more and more of our priests are taking Mary's Fatima message seriously. Let us take a quick look to see what some of them are doing to make their people Fatima-conscious.

Throughout the Country

In New York, Father Joseph Cacella, who is a native of Portugal, has been spreading the news of Fatima with his writ-

Father Cyril writes from St. Paul's Monastery, Detroit.

ings. He publishes a monthly magazine for the Sodality of the Immaculate Heart of Mary. His little brochure "Fatima and the Rosary" is now well over 12-million copies and is spread widely not only in our country but abroad. His tireless zeal pours out Fatima information in various forms (443 East 135th St., New York).

In Baltimore, the "Reparation Society of the Immaculate Heart of Mary" was founded by a zealous group of the laity under the leadership of Father Ryan, S.J. Their program may well serve as a model set-up. The program is twofold: daily and monthly. The daily minimum is one act of sacrifice (hidden if possible and in keeping with duties of state), offered in reparation to the Immaculate Heart of Mary for the conversion of sinners and for the conversion of Russia in particular. The Rosary is to be offered each day for the same intention. The monthly obligation of "full members" requires besides Confession and Communion, that a Holy Hour be made publicly and before the Blessed Sacrament if possible, during which the Rosary is recited and the fifteen-minute meditation is made. Those who cannot make the Holy Hour but do meet the essential points of Mary's requests are called associate members.

This plan has been followed at St. Ignatius' Church in Balti-

more since the First Saturday of May, 1946. Here the Blessed Sacrament is exposed for seventeen hours, from one P. M., until six on the following Sunday morning. Groups of adorers in bands numbering from about twelve to forty or more watch successively for an hour, each group beginning and ending its vigil on the hour. At least 210 men participate in the nocturnal association. About 400 participate in the afternoon and evening. Members are reminded by mail five days before the First Saturday of their coming vigil. The Society has neither dues nor social activities. It is spiritual and exclusive in its aim of prayers and penance in reparation to the Immaculate Heart of Mary. Running expenses are met through free-will offerings deposited secretly at the First-Saturday vigils in the box designated for that purpose. Father Ryan has compiled an excellent Manual which is used for the meditations at the Holy Hour. It also contains other significant matter relative to the organization of the Reparation Society (Central Headquarters, 720 N. Calvert St., Baltimore 2, Maryland).

In Chicago and Belleville

At the Shrine of St. Jude in Chicago, the Dominican Fathers have the devotions in honor of Our Lady of Fatima every First Saturday. Their program is simple but adequate. High Mass at 10 A. M. followed by

Rosary, sermon, and devotions. There is an evening service at 8 P. M., consisting of Rosary, sermon and Benediction. The sermon, in each case being on some mystery of the Rosary, supplies for the meditation requested by Mary. A little six-page leaflet tells the Fatima story, quotes the promise of Our Lady and ends with the act of Consecration of the Human Race to the Immaculate Heart of Mary by Pope Pius XII. Thousands of these leaflets have been distributed at the shrine Church and through the mails (1909 S. Ashland Ave., Chicago 8, Illinois).

Down in Belleville, Illinois, Father Kaiser is pulling hard for Our Lady of Fatima. One would think that running a parish and the diocesan office for the Society for the Propagation of the Faith would be enough for any one man. But Father does that and keeps the Fatima message spreading with his beautiful little magazine which boasts the distinction of being "the first monthly magazine in the United States on Our Lady of Fatima, Queen of the Holy Rosary." He has a corner of the magazine in which he writes his column to the "Knights and Ladies of the Rosary." Besides this splendid

little magazine, other forms of information and inspiration about Fatima come from his office. Father Kaiser remarks about this work: "One thing is sure; it is highly interesting and keeps me busy every day" (301 North Church St., Belleville, Illinois).

No doubt many other priests in the country are doing their share in behalf of Our Lady of Fatima. But much more can be done. Until *every parish is Fatima conscious*, we cannot claim to be meeting the challenge that is clearly before us.

Certainly every priest can tell his people about Our Lady of Fatima, her motherly concern, her wonderful promises and her simple requests. At least a nucleus of devout souls can be gathered in every parish who are generous. Keep the matter purely on a spiritual level—no dues, no meetings or socials. Get this group (call it a "cell" if you will), to use those most powerful weapons known to man, prayer and penance.

The Immaculate Heart of Mary is interested in helping us in our present urgent need. She gave us the pattern for peace and our part in winning it. She asks for cooperation. Surely she can count on her priests!

Optimism at a Discount

"Men clamor not for happiness, but for security, and when a ship's passengers demand life-belts rather than cabins, it is idle to pretend that there is no danger of foundering."—Ronald Knox, *God and the Atom*.

Praise or Blame— Which Shall It Be?

Very Rev. Martin E. Gounley, C.S.S.R.

May one tell
a "white" lie?

DACHAU has become for all the civilized world a symbol of the depths of degradation to which man can descend. Its very name will be for all time to come a synonym for man's inhumanity to man.

For us priests, however, the name Dachau should have yet another meaning, a meaning closely akin to that of Calvary. It should speak to us of other Christs accepting with the spirit of their Prototype the worst cruelties that human malice could devise, inflicted upon them precisely because they were priests.

Many stories of Christian heroism on the part of the priests who suffered and died at Dachau have already come to us. Of them all, the one I would rate as among the most glorious is related in a recent issue of the London *Tablet*. It occurs in an article entitled "The Priests of Dachau."—Fr. Aurelius Mertens, O.F.M., describes in the Belgian *Revue des Communautés Religieuses* how "a single Jesuit Father secured the escape from Dachau of more than a hundred imprisoned

priests. He had himself been imprisoned there, but, having been released, he disguised himself as a Hauptmann of the Wehrmacht and, going to the officer commanding the S.S. Guard at Dachau, said that he had been sent by the Supreme Command to supply the working-parties of internees with bread, so that the local German population might not see them looking too emaciated, which might be bad for morale. The S.S. officers were satisfied, so the Jesuit Father drove his truck-load of bread into camp, handed it out to the most famished he met, and drove out again with more than thirty priests under the tarpaulin of his empty truck, taking them to a Jesuit house not far away. He did this three times in all, and so saved more than a hundred priests. The name of this priest, as we know from another source, was Father Pies, S.J."

The natural reaction of any man who is released from tortures such as Father Pies had suffered, would be to put as much distance as possible between himself and the scene of his tortures. Not so Father Pies. He counted his release not as a personal boon but as a providential means of freeing

Father Gounley is rector of the Redemptorist Novitiate at Ilchester, Maryland.

some of his fellow-sufferers. He knew with grim certainty the risk he was taking, reimprisonment in a veritable hell-hole and the worst that the worst of fiends could contrive against him. With a bravery and coolness that are breath-taking, not just once but three times, did he open his arms to embrace, if God so willed, cruelties which not many even of our sainted martyrs had to undergo.

He Lied!

I said I would rate this as one of the most glorious stories that has come out of Dachau. But would I be right in so doing? That question was extorted from me and my unbounded admiration for Father Pies suffered a chill when the specter of the standard authors of textbooks of moral theology and ethics rose before me with condemning mien. They could bestow no praise but only blame on the conduct of this good priest. However reluctantly, they would have to declare him guilty, objective at least, of sin, of a lie, a whole tissue of lies, and these lies he used as a means to the end accomplished. One may never commit the least venial sin even if thereby one might save the whole world. The end cannot justify a bad means.

As I thought of Father Pies at the tribunal of the moralists, my mind leaped over the centuries to other heroic priests who risked torture and death in the service of their Master, but who

also had to resort to falsification that they might enter upon and carry out their work. They are the priests who in the days of the good Queen Bess went out from Douay and Rome to salvage the faith in their persecuted homeland. Many of them at least carried forged papers and often managed to dodge the queen's henchmen only by falsifying their identity and their occupation. Would the moralists also feel obliged to blush for such conduct on the part of those priests? And what of the faithful who harbored and hid them and shunted off their pursuers by statements contrary to facts?

Coming back again to our own day, I thought of those brave Frenchmen who risked their lives to hide and save so many of our airmen who dropped in occupied France. Not a few of them had to resort to elaborate deception and bold false statements to save their guests from the German soldiery hot upon their trail. Shall we take them from the roll of our honored heroes and place their names on the sinners' list? The end cannot justify a bad means.

Is Every "Falsiloquium" a Lie?

It is true, the moralists with whom I am acquainted do not specifically cover the cases mentioned. In fact, I do not know of one of them who considers expressly the matter of deception by false statements in the case of warring enemies. I sup-

pose they consider it unnecessary since their principle regarding the nature of a lie is so absolute. Yet in all their examples to illustrate the principle, one might expect them to take some notice of conditions in the time of war when deception and false statements are the order of the day. This principle of theirs can be stated in the following terms: "Any speech, statement, communication or representation made to another person which seriously, that is, really, purports to represent what one knows or believes to be true, but which the speaker knows to be untrue" is intrinsically evil and therefore a lie in the technical and sinful sense. They allow no distinction between a lie and a mere *locutio contra mentem* or *falsiloquium*.

The heroism of Father Pies certainly merits an effort to keep his reputation free from all blemish even at the risk of bringing down upon one's head the fulminations of the majority of the moralists. Though they constitute but a small minority, there have been and are some who maintain that not every *locutio contra mentem* or *falsiloquium* is a lie. Their number, however, I think is sufficient to ward off any charge of rashness if we submit to a critical examination and disagree with the stock argument adduced to prove that every *falsiloquium* is *intrinsically* evil and should, therefore, be labeled a lie.

This stock argument against the liceity of a *falsiloquium* can be put in the following terms: "Any act in which a faculty is used for an end or object which is opposed to its natural end or object is unnatural, and being unnatural is morally bad." But every *falsiloquium* is such an act. Therefore. The minor is proved by the statement that the faculty of speech has as its end or object the representation of one's thought, belief or knowledge.

What Is the Purpose of Speech?

That is the argument. It sounds good and is generally presented as impregnable. Is it? Its whole force depends upon the proof of the minor, and the proof of the minor depends upon the truth of the proposition that the end, object or purpose of the faculty of speech is *unalterably* the putting into words or signs the knowledge or belief of one's mind. Upon that proposition, therefore, the whole case must rest.

Is the end or purpose of the faculty of speech *unalterably* such representation of one's knowledge or belief? If we are to consider the question adequately, the answer, I think, must be in the negative. To explain. If A is ordained to an end, M, *but M is itself essentially ordained to a further end, X*, what is really the end or purpose of A? X not M. In the process adequately considered, M is in reality but a means to X.

And as the scholastics say "*Finis est mensura mediorum.*" In other words, M is to be gauged and determined and limited by X. Thus the faculty of speech is of *itself* (per se) ordained to represent in words or signs one's knowledge or belief *but this representation is itself essentially ordained to a further end or purpose*, namely, the establishment and maintenance of peaceful, helpful social intercourse, the proper milieu of man. Therefore, as a means it is to be gauged, determined and limited by this, its *raison d'être*, and can therefore *per accidens* have some other purpose in a given case.

An Illustration . . .

To illustrate the fallacy of those who maintain that representation of one's knowledge or belief is the end or purpose of the faculty of speech and base their conclusions regarding the liceity of its use upon that, without regard to its essential subordination to the nature and requirements of social intercourse, let us take a parallel example. It can rightly be said that the end or purpose of the male generative faculty is to produce sperm. *But* the production of sperm *is itself essentially ordained to a further end*, namely, though an immediate end of the faculty, it is in reality a means in the process adequately considered by the real end of the faculty, generation. To draw conclusions regarding the liceity

of the use of the generative faculty from its ordination to the production of sperm without regard to its essential subordination to generation and its demands, would be recognized by all as fallacious.

Equally fallacious is it to draw one's conclusions about the liceity of the use of the faculty of speech from its ordination to the representation of one's mind without regard to its essential subordination to the nature and demands of social intercourse.

I would maintain, therefore, that the minor of the argument adduced has not been proven. More than that, it is false and with its falsity the whole argument falls to the ground.

To get back to our case: In the time of war, social intercourse has ceased between belligerent nations. The demands, therefore, of social intercourse upon the use of the faculty of speech are inoperative as between the peoples of the belligerent nations in the prosecution of the war. Consequently, for all the nationals, both combatant and civilian, the use of the faculty of speech in the actual prosecution of the war has an end in common with all their other faculties and resources, the successful issue of the war. The faculty of speech, therefore, with all one's other faculties and resources, may be used in the prosecution of the war in any way which is not, from some

other source than the non-existent social intercourse, sinful. It may, therefore, be used to deceive the enemy by false statements. And these false statements are no violation of the faculty of speech but in accordance with its nature and consequently no lie. In negotiations for peace, which are the dawning of a restored social intercourse, and in arranging for a truce—a vestige of former social intercourse—truthfulness is, of course, mandatory. They are not part of the actual prosecution of the war.

Besides his war against “unfriendly nations,” Hitler, not unlike the good Queen Bess, declared and waged a deadly war against the Catholic clergy. Father Pies, therefore, it would seem, was within his rights in his masterful and glorious deception of the prison guards at Dachau. He was guilty of no lie, whether subjectively or objectively.

To Extend the Inquiry . . .

While we are at it, we might as well consider the question of false statements outside the time of war and its prosecution. Can they ever be justified? There can be no doubt that occasions arise when a person subjected to well-put questioning cannot protect a secret which he is bound in conscience not to reveal, except by a blunt and thumping false statement. To refuse an answer, to hesitate at all, or to give an equivocal answer,

would be tantamount to a confirmation of the suspicions of the inquirer. May he make such a false statement?

If peaceful, helpful social intercourse and its requirements are, as we contend, the end or purpose of the faculty of speech and the determiner of its use, the answer is evident. *From one and the same source, namely, the demands of social intercourse*, arise both the obligation of truthfulness in normal conditions on the one hand, and the justification *per accidens* of a false statement in the exceptional cases referred to on the other hand. And it cannot be argued that such procedure would tend to undermine mutual trust and confidence *any more* than does the liceity of the use of mental restrictions in such cases. The aim of the speaker in both instances is the same, to deceive the inquirer even though those who allow only mental restrictions euphemistically speak of the inquirer as deceiving himself.

And now, with a salute to the heroic Father Pies, S.J., I shall hie me to a bomb-shelter.

P. S. Since writing the above, I have come across a beautiful defense of the liceity, usefulness, and even necessity of deceiving at times, in St. Chrysostom's work on the Priesthood. One of the examples he adduces and defends is the deception of Saul by his son Jonathan in or-

der to protect David. And that deception is a beautiful tissue of false statements!

I also met with a series of articles "De Mendacio" in *Periodica* beginning with the February 15, 1943 issue. The author, M. Ledrus, S.J., vigorously defends the liceity of the so-called falsiloquium under the necessary conditions. Father Ledrus cites St. Augustine in Chapter IV of his (St. Augustine's) "De Mendacio" as follows: "Cito enim videtur ille peccasse qui

verum dicendo egit ut homo incideret in latrones: ille autem non peccasse, vel etiam *bene fecisse*, qui *falsum* dicendo egit ut homo perniciem devitaret." In comparing the doctrine of St. Thomas with that of St. Augustine, the author ventures to say: "Utrum tamen S. Thomas habuerit simplex falsiloquium ut *absolute* illicitum, non ut *per se* tantum illicitum, jure dubitatur."—Such company makes me feel more comfortable in my bomb-shelter.

Unnamed Saint

Among the numerous uncanonized saints of our own days surely we can count the unnamed African Negro whom a White Father, now on leave in Holland, has been describing.

The priest, a missionary from Rhodesia, relates that one of his Negro parishioners, wanting to be a priest, went to work for three years in a Rhodesian copper mine—an unhealthy place—to pay for his studies.

At the end of the three years, he had the money, but had contracted an incurable disease. The priesthood was out of the question for him.

Did he moan? No, he decided to give his life to get two priests instead of one. He gave his three years' savings to another student and went back to the mine. Now he is dead, after lasting out the second three-year term. And the second student is on his way to the priesthood.—*The London Universe*.

"Houses of Many Children"

According to the United Press, it pays to have a baby in Kristinaberg, a suburb of Stockholm. Married couples get their rent reduced ten per cent for each baby up to seven. After that they are on their own, according to city officials.

The Kristinaberg apartments are a municipal project. They have been nicknamed "Houses of Many Children." A three-room apartment rents for \$560 per year. When the family starts coming along, the tenant can get a larger place at reduced rent.

Peter Canisius: Saint of the Eucharist

John A. Hardon, S.J.

*A clever saint
battling heresy*

"THERE is nothing that the enemies of the Church hate more bitterly and attack more violently as superstition, idolatry and an abomination before God, than the Holy Sacrifice of the Mass." That was Peter Canisius' estimate of the prevalent sectarian attitude towards the Blessed Sacrament in the late sixteenth century. He was not exaggerating either. According to Luther, "The greatest and most specious scandal of all is the belief that the Mass is a Sacrifice which is offered to God." And in Calvin's opinion, "They are greatly deceived who suppose there is no presence of Christ in the Supper unless it is placed in the bread . . . Christ is to be adored spiritually in the glory of heaven rather than in this so dangerous way, full of a carnal and gross idea of God. What is idolatry unless it be to worship the gifts instead of the Giver?"

Luther broke with the Church in 1517. By the time Canisius began his apostolate in Central Germany a generation later, whole dioceses that were once devoutly Catholic had apostatized from the true Faith and be-

come hotbeds of a fanatical hatred of everything Catholic, especially the Eucharist and the Sacrifice of the Mass.

But if the Eucharist is an idol and the Mass idolatry, then the priests who perpetrate the blasphemy are also abominable. It was all so perfectly logical, as Calvin explained to his followers: "Christ alone was ordained by the Father, so that all those who say they are priests and pretend to offer to God a Sacrifice of reconciliation, insult the dignity of Jesus Christ, the only true priest of the New Law."

Canisius fully realized, therefore, that if ever the true Faith was to be rescued in Germany, it would have to be through the rebirth of a deep and uncompromising devotion to the Sacrament of the Altar. If we do not save the Eucharist, he argued, the Mass will be destroyed; with the Mass destroyed, the priesthood is a mere sham, and without the priesthood there is no authority, no hierarchy, no Papacy—in short, there is no Catholic Church.

His own devotion to the Mass and the Real Presence was proverbial. One of his companions at Freising, in Bavaria, testified in the beatification process that

Father Hardon is on the faculty at the University of Detroit.

Father Canisius was so absorbed in prayer when he offered the Holy Sacrifice as to be taken quite out of himself in recollection of the spirit. Not infrequently he would spend an hour and more in offering the Sacrifice. It was also his custom to hear another Mass, following his own, as an Act of Thanksgiving after Holy Communion. Eyewitnesses noted that he would often be melted in tears as he offered the Sacred Mysteries.

Shortly after his ordination to the priesthood, he wrote to a friend at Louvain who, in the spirit of the times, was much opposed to the practice of frequent Communion which Canisius was promoting among the people. He answered his critic with a series of questions:

"Where, I ask you in all earnestness, is to be found a more certain remedy for sickness of soul and a better spur to holy living than in Holy Communion? Again, where are men of the world taught with least effort obedience and the fear of God and where do married people learn best how to conquer and control the desires of the flesh? Is it not in those places where the practice of Holy Communion flourishes?

"You will object, however, that we cannot be sure if communicants are rightly disposed. My answer is, what harm can the perversity of those who abuse the Holy Sacrament do to It or to us? Be careful, I beg of you,

not to require too much of your brother. For the worthy reception of this Sacrament it is enough that a man's will should be turned away from evil and resolved, in the strength of Christ, to pursue virtue.

"What would you answer if I were to ask you, which is the better course: to abstain from Communion through humility or to approach It out of loving confidence in God? The man who partakes of the Body and Blood of Christ floods with new light the temple of his heart, strengthens his power of doing good, fortifies his soul against every evil, establishes himself in unfeigned love and weakens and casts off the last relic of his sins."

Canisius' Catechism

The original success of Lutheran proselytism was due in large measure to the simple exposition of his doctrines which Martin Luther had made in his so-called *Shorter Catechism*, first published in 1528. Catholics were not slow in producing similar books of instruction. But where the Protestants had one uniform text, Catholics had a confusing variety of religion manuals that were generally too learned for anybody except scholars and trained theologians.

Canisius was finally commissioned by the Pope to write a catechism that would meet the pressing need for something solid and yet simple enough to be understood even by the un-

educated laity. His *Summa of Christian Doctrine* thus became the standard catechetical textbook for the Catholic schools in Germany. Before his death in 1597, this Catechism was circulating in fifteen languages, including English and Lowland Scots, and had been re-edited more than two hundred times.

Consistent with the importance he attached to the Eucharist, St. Peter devoted fully a third of his section on the Sacraments to an exposition and defence of the Sacrament of the Altar. Be it remembered that Canisius was a dogmatic theologian of the first rank, having served in the capacity of personal adviser to Cardinal Hosius at the Council of Trent. In treating of the Eucharist, however, he felt that more than dogmatics was needed to stir men's hearts to an appreciation of the Blessed Sacrament.

His first question reads: "What do we mean by the Eucharist?" His answer is characteristic: "The Eucharist is the holiest of all the Sacraments—the most wonderful, most efficacious, and most exalted possession in the Catholic Church. It is called the Eucharist both because it is the greatest gift that the Lord has given to man—containing within itself the Author and source of all grace—and because on our part it calls for an expression of the deepest gratitude to Almighty God . . . We could

not possibly have wished for a greater benefit from Him than that the same Jesus Christ Who was born of the Virgin Mary should so completely give Himself to us that even now we can receive His Body and Blood and thus become literally incorporated in His Sacred Humanity."

Another question in the Catechism aroused his righteous indignation against those deluded people who called themselves Christians but denied that Christ was any longer present on earth in His Humanity.

"There are Sacramentarians," he sadly complained, "who instead of adoring this great mystery of the Real Presence rather dare to investigate and even question whether it exists. For all their pretended zeal for the Scriptures, they corrupt the Scriptures to deny what they refuse to believe. What madness! By taking the Eucharist out of men's lives they despoil the Church of her richest treasure, the bodily presence of her Holy Spouse; they snatch from the hungry mouths of the faithful the only Food that can sate their hunger during their exile in this valley of tears."

Calvin and Canisius

John Calvin and Peter Canisius were contemporaries for over forty years. Calvin told the people that "Christ has given us a table at which to feast, not an altar on which to sacrifice. He has not consecrated priests to sacrifice but ministers

to distribute the sacred banquet. A sacrifice of expiation has as its object to appease the wrath of God. The real sacrifice of this kind was offered by Christ alone. It was offered once for all, because the power and efficacy of that one sacrifice which was offered by Christ is eternal. And therefore there is nothing lacking so as afterwards to leave room for another sacrifice to-day."

He rejected the Sacrifice as a "most pestilential error" and an "abomination." Canisius vindicates the true sacrificial character of the Mass in one masterly chapter of his Catechism, hardly a thousand words long and so simply expressed that it belies the months of painstaking effort that went into its making. The original manuscript of this chapter contains over one hundred references to the Fathers of the Church and the decrees of various Councils.

"Christ is our Sacrifice in two ways," St. Peter explains, "in a bloody and unbloody manner. The first He offered only once, in one place in Judea; the other is offered time and again in every country of the world. The first was an oblation unto death, the other is an offering at once living and perpetual and fruitful unto salvation. Through the Sacrifice of the Mass the members of His Body share in the blessings and graces which Christ their Head merited for them on the Cross."

But Peter was too practical-minded to be satisfied with defending the Holy Sacrifice in his writings. He made sure that those who came under his charge not only believed in the efficacy of the Mass but also acted upon this belief in their daily lives. In a letter he wrote to two of his brethren in Cologne, Canisius urges them to adopt a practice that he found very useful for making Catholic leaders at the university where he was rector: "All our students are obliged to assist at Mass in the University chapel every day."

Popular Indifference

We have no record of how the students reacted to this stringent regulation. But we do know that it was very necessary in those days. One of Peter's reports from Ingolstadt to his Superiors in Rome states that "For all practical purposes the religious life even among nominal Catholics in Germany is dead. The people almost never go to Mass. Except for our students, you could not pay the citizens of this town to assist at the Sacred Mysteries."

One of the reasons Canisius assigns for this sorry state of things is the lack of priests. What made matters worse, he adds, is the fact that even among this depleted clergy there were so many who allowed the Mass to fall out of the lives of the faithful by their disgraceful inertia and complacent neglect to preach the dignity of the Eucha-

rist and its paramount importance in Catholic life and worship.

Calvin and his followers had blasphemously referred to the Catholic Mass as "A magical performance designed to amuse the congregation," because, as they said, the people were only passively present at what they should be actively participating in. St. Peter recognized the problem and did all he could to promote congregational singing during the Holy Sacrifice. Under his direction, Cardinal Otto von Truchsess passed a diocesan regulation at Dillingen which decreed that German hymns are not only permitted to be sung by the faithful at Mass, but this practice is to be encouraged—provided the songs are thoroughly Catholic and their sacred character has been consecrated by ancient usage.

Along about 1560, the delicate question arose of whether Mass could be celebrated when notorious heretics or apostates were in attendance. Canisius wrote to his superiors in Rome and they in turn consulted the reigning Pontiff, Pius IV, for a solution of the problem.

His answer was that in regions where there is a large number of heretics and schismatics, priests are allowed to celebrate Mass even when they know that unbelievers are present in the church. The one proviso attached to this privilege was that it held good only where

the concession was clearly necessary and where there was danger of greater scandal if non-Catholics were not allowed to assist at the Holy Sacrifice.

An interesting sidelight on Peter Canisius' devotion to the Mass is the advice he gave to the famous Fugger family when one of their maid-servants became obsessed by the devil. Scores of remedies were tried, but no effect—until Peter recommended that three Masses be offered in honor of St. Anthony of Padua. The Masses were to be offered on successive days and the girl was, if necessary, to be forced to assist at them. The result was that the devil left his victim and the remedy suggested by Canisius became part of the exorcism ritual for generations after his death.

"Diplomatic" Zeal

One of the baneful effects of the Protestant Revolt was that even otherwise good Catholics were afraid to make an open profession of their Faith. This was especially true with regard to the Eucharist. For centuries the German people had the beautiful custom of accompanying the priest in procession when he carried the Blessed Sacrament to the sick or the dying. Under pressure of insult and ridicule, this practice was fast disappearing and Canisius decided to bring it back.

The way he went about his task speaks volumes for his outspoken and "diplomatic" zeal.

Early in June, 1572, he was preaching at the Church of the Holy Cross in Innsbruck:

"Before closing," he told his audience, "I want to make a special recommendation to you. You are all familiar with the custom that prevails in other towns, where the people follow the Blessed Sacrament when It is carried to the sick. You also know the custom that prevails at Innsbruck, where the priest has to carry the Sacrament all alone, with not even a single companion to protect him from the dogs in the street and the drunkards and thieves at night."

Peter called his criticism a recommendation. But he knew it was more than that, because among his listeners in church that morning was the Archduke, Ferdinand II, with his family and retinue. Eight months later the recommendation became a law for the municipality. Among other details, it ordained that:

"A quarter of an hour before the Blessed Sacrament is to be carried to the sick or dying, the church bells should be rung to inform the people that at least one person from each household is to accompany the priest on his mission of mercy. It is further decreed that anyone who meets such a procession should genuflect in reverence to the Lord's Body which the priest is carrying."

Negligent Clergy

Our saint was no dreamy idealist. He realized that the

disrepute into which the Holy Eucharist had fallen, was due in no small measure to the negligence and worse of the clergy themselves. Border-line Catholics stayed away from the Sacrament because they were scandalized at the unholy lives of those who dispensed the Sacred Mysteries.

"If the minister of the Sacraments leads an evil life," Canisius used to explain, "think of him as an old basket in which good bread is carried. Permit that the bread be given to you and leave the basket alone. Good pears and apples taste well, even if taken from a dirty wooden dish. Is he not a fool who despises a gold piece or a gem because he found it in the mud?"

To the end of his days, Peter Canisius was preaching and writing in defense and exposition of the Sacrament of the Altar. The last of some fifty volumes which he published during his life were his *Notes on the Gospels*. Running through them, like a thread of unity, is the same unwearying insistence on a greater devotion to the Real Presence that had characterized all his years in the ministry. Only now, in the shadow of death, he sees in the Holy Eucharist a special pledge of human immortality. Here is a sample of his sentiments taken from his Commentary on the Gospel for the Feast of Corpus Christi:

"It is not enough," he says, "that Christ should for our sake

be made obedient unto death, even the death of the Cross. He desired further to be, in a manner of speaking, consumed utterly by us and blended intimately with us in all our infirmities. It did not suffice Him to become a man and be beaten with scourges, but He must form, so to say, one kneaded mass with us, and that not by faith only but by truly making us His body . . .

"As it happens to a coal to be changed and totally converted into fire, so by a worthy reception of the Eucharist we bring about that we become changed

in a wonderful manner into Christ, are rendered sharers of His Divine nature and grow somehow to be the very blood-brothers of Him our Head. For so great is the power of this Divine Food that whosoever eats of It worthily is not only joined to Christ by a spiritual relationship but even made one with Him by a certain natural and most intimate incorporation. What the Holy Sacrament does is to put us in Christ and Christ in us, not only refashioning our souls but preparing our bodies for life and immortality."

Who Said So?

Guess who made the following statement:

"When it meets with no check, aggression passes from one continent to another, assuming larger and larger dimensions, every time. Yet I am firmly convinced that a resolute policy in one case of aggression would rid us of all the other cases. Then—and only then—would all nations become convinced that aggression does not pay, that aggression should not be undertaken."

And who was the critic of Henry Wallace who read:

"While making consistent concessions to the aggressor, it is possible to overstep the line on which persons, undoubtedly inspired by the best intentions, slip without noticing it themselves, into the viewpoint of the aggressor, commence to speak his language, actually justifying and encouraging his actions."

The speaker in both cases was Maxim Litvinov, on September 21 and November 2, 1937, respectively.—*The New Leader*.

"Lacking Reality"

A Frenchman sent to a certain Parisian review an article dealing with some aspect of religion, and had it returned with, scribbled in the margin, the editorial comment: "Le sujet de Dieu manque d'actualité."—*Holy Roodlets*.

Code and Cult

Is therapeutic abortion allowed?

This is a modern term for abortion under civil law, when there is grave danger of death. They say empty the uterus no matter how young the fetus is. It is not allowed unless the fetus is viable (six calendar months in a modern hospital), because it is direct killing of the fetus. Direct killing of the innocent is intrinsically evil. Excommunication is incurred ipso facto (C. 2350). Necessary cooperators and the doctor and the mother incur this censure (C. 2209, sec. 1-3, C. 2231, C. 2350).

Is it morally permissible to treat the ovaries with X-rays in order to decrease ovarian secretion in cases of cancer of the breast? They will cause sterilization.

This depends on the question whether irradiation of the ovaries will notably lessen the growth of cancer. (Remove an organ or stop a function for the sake of life and health.)

"Renowned medical authorities of the Mayo clinic have stated that there is neither sound proof of the necessity of this type of irradiation nor of its certain value in curbing the spread of cancer cells."—If this is so the use of X-rays is not permissible.

"If medical science should later provide reasonably conclusive evidence that this type of irradiation involving steriliza-

tion confers upon the patient a notably greater chance of recovery or that it actually curtails the progress of the disease more effectively than any other method, the irradiation would be justifiable." (McFadden, *Medical Ethics for Nurses*, p. 224-225, F. A. Davis Co., Phil.) At present we have no such certainty and hence it is not permitted.

Can the Rector of the Seminary regularly hear the confessions of the students even outside the diocese?

It is disputed whether he can hear them outside the diocese, i.e., whether he has ordinary power like a pastor. There is a "dubium juris" (C. 209). In praxi, he should not hear them in or outside the diocese except for a grave and urgent cause, when the students of their own accord in particular cases ask him to do so (C. 891). The reason is obvious.

Can a priest absolve persons on an aeroplane outside danger of death, as he can on an ocean voyage (C. 883)?

It is disputed. But in practice, by applying Canon 20 and Canon 209, it is allowed, provided that he has confessional faculties from his local Ordinary or the local Ordinary of the airport territory. "In dubio positivo et probabili sive juris sive facti jurisdictionem supplet Ecclesia pro foro tum interno, tum ex-

terno." This power is delegatio a jure. A pastor can absolve his own parishioner anywhere, even outside the diocese.

Can the priests of the Orthodox Eastern churches absolve validly? There are over 100 million people.

The practical answer is that the Catholic Church has not withdrawn jurisdiction from them for the sake of many souls (C. 209). Hence they can absolve validly. They have valid orders. Anglican "orders" are invalid (Const. of Leo XIII, Sept. 13, 1896.) Books: *Catholic Encyclopedia*: Attwater, *The Dissident Eastern Churches*, (Bruce, Milwaukee). The Catholics of the Eastern rites number over eight millions.

What is a grave penance?

It is the Rosary, the Litany of

the Saints with prayers, a fast, hearing a Mass, making the Stations, meditation for 15 minutes on death, etc. It is an abuse to give very light penances, as a rule, to grave sinners (Council of Trent). If the penitent is very sick, weak in faith, etc., a light penance should be given.

—P. J. Lydon

Correction

In the second question in our October issue the word "not" was unintentionally used in answering a question on a decree on the safe-keeping of the key to the tabernacle. As a result the answer as published was wrong. It should have read to the effect that the key to the tabernacle *should be* kept in the house, on the pastor's person or in the sacristy, but in a safe place very specially locked.

The First American Hymnal

Edwin Esser Nemmers says, in his "Twenty Centuries of Catholic Church Music," that "the first Catholic church music, by a Catholic editor (in the United States), was that of Bishop John Cheverus, 'Anthems, Hymns, Etc.,' (1807), usually sung at Catholic Church services in Boston." The reason given for early singing during church services in Boston, where Catholics were fewer in number than in Philadelphia and Baltimore, is "that in 18th century America most immigrants came from England, where suppression of Catholicism had been so severe that the use of music in English churches had practically been prohibited." Thus did they take advantage of their freedom to lift their hearts to God in song.—David Goldstein in the *Boston Pilot*.

It was pride that changed angels into devils; it is humility that makes men as angels.—St. Augustine.

Reading for Fun

is a Serious Matter



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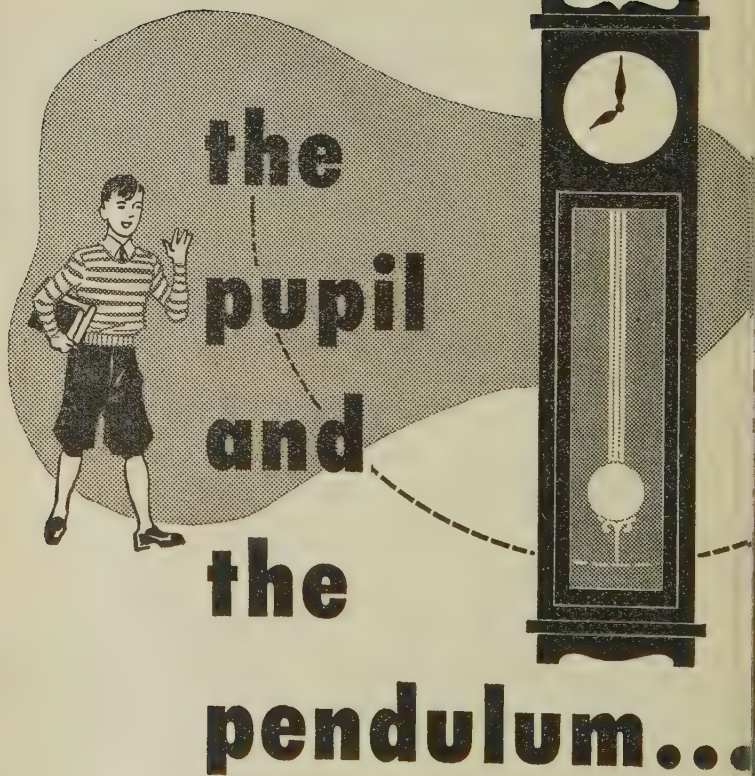
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Smith vs. Dallmann

or

The Bible versus Luther

Lon Francis

SMITH presents true Catholic teaching against its flagrant misrepresentation.

DALLMANN:

The Bible says: "*Thou shalt worship the Lord, thy God, and Him only shalt thou serve*" (Matt. 4:10).

The Pope teaches people to worship the Virgin Mary and the numberless saints, even the bones and other relics and the pictures and images of the saints.

SMITH:

Catholics accept whole-heartedly, and act in perfect harmony with Matthew 4:10.

But the Pope does *not* teach people "*to worship the Virgin Mary and the numberless saints, even the bones and other relics and the pictures and images of the saints*"—and it is difficult to believe that even the poison served to Dr. Dallmann through anti-Catholic literature could have so affected his mentality that he could believe such nonsense. We refer him, and our readers generally, to the *official* teaching of the Church, imparted to the seven year old child in the Catholic school. It reads, in effect: Divine honors may not be paid to any creature, no matter how lofty or holy, because it would be idolatry.

The *official* teaching of the Church distinguishes between worship and veneration. Only God may be worshipped, but persons of high rank, whether in the religious or secular realms, are worthy of honor and veneration. Such honor we pay to Washington and Lincoln; such honor Lutherans pay to Luther.

When the Missouri Synod Lutherans, in April, 1947, observed the centenary of the establishment of their Synod, they told the story of the coming to the United States of a little band of Lutherans—clergy and laity—in order to be able to practice, with greater freedom and under less persecution, the kind of Lutheranism in which they believed, and which was not shared with them by most other Lutherans in Germany, not even by the Kaiser, the official head of their Church.

About twenty years later Dr. Edward Preuss, who, while teaching in a Berlin College, wrote an attack on the Dogma of the Immaculate Conception of Mary, came to St. Louis, where he taught theology in Concordia Seminary of the Evangelical Lutheran Synod of Missouri. During a very heavy storm at sea, when he believed his life was in peril, the thought flashed through his mind, "What shall

I say to my Judge when He accuses me of writing a book against His own mother?" Then and there he promised to make an investigation, and, if he discovered that he was wrong, to make reparation. He did discover that he had been badly misinformed, whereupon he wrote another volume to make amends to Mary Immaculate. His name does not appear on the title page of his work, but this short sentence does: "By one who had traduced her."

Giving Mary credit for his conversion, he erected an altar in St. Mary of Victory Church in St. Louis.

Dr. Preuss became editor of a German Catholic daily in St. Louis named *Amerika*, and three of his sons, who are all still alive, became priests; another, Arthur Preuss, his eldest son, founded *The Fortnightly Review*, and edited it until the time of his death.

We wonder how the conscience of anyone can be quiet who treats Christ's own mother with disrespect.

Christians could not possibly honor Mary as much as God Himself honored her. She entered His plan far back in eternity, for the salvation of the world through the Incarnation of His Divine Son and His Redemption. When the Archangel visited her humble home at Nazareth, he did it as a special messenger of God. He "was sent from God" (Luke 1:26). She

became a virgin mother by the "Holy Spirit coming upon her and the power of the Most High overshadowing her" (Ib. 35).

Christians could not begin to honor Mary as much as Christ did Who was "subject to her" (Ib. 51).

Lutherans and other Protestants believe that they have an argument against prayers to the Blessed Virgin and the saints in St. Paul's words (1 Tim. 2:5-6): "There is one Mediator between God and man, the man Christ Jesus." But does not St. Paul explain in that very text what kind of Mediator he was referring to: "There is one Mediator," he said, "*Who gave Himself a ransom for all*," which means that there was but one Mediator Who *ransomed man* or one Mediator *by redemption*.

Of course, Mary could not have "ransomed men," nor have been "their Savior," nor could have any of the saints.

Every official prayer of the Church is offered to God through His "only Son our Lord"; and official prayers of Lutherans, Episcopalians and others (such as their Collects) are borrowed from the Catholic official prayers. Catholics pray to Mary and the saints as *intercessors*, just as I pray for you and you pray for me as an intercessor.

At the very beginning of the Chapter which refers to the "one Mediator," St. Paul writes: "I exhort that first of all suppli-

cations, prayers, intercessions, and giving of thanks be made for all men." That can mean nothing else than that people should be intercessors between God and their fellowmen. Why should we ask our fellowmen on earth to pray for us—all of them sinners—if the Savior's meditation be all-sufficient?

Christ likens the saints to the angels (Matt. 22:31), and that the angels have our interests at heart here on earth, and that they know what is going on in our lives is very clear from Christ's words: "Take heed that you despise not one of these little ones; for I say unto you in Heaven their angels do always behold the face of my Father Who is in Heaven" (Matt. 18:10). The clear meaning is that the angels in Heaven know it when little ones are despised on earth. Christ taught the same lesson in the Parable of the Lost Sheep, namely, that "there is joy before the angels of God over one sinner that repents" (Luke 15:10). The clear conclusion is that the angels know when a sinner repents.

Those who try to justify their partial repudiation of Mary—a thing so unnatural that only intense prejudice could explain it—think they have an argument in Christ's words to Mary on the occasion of the marriage feast of Cana: "Woman, what have I to do with that; My hour is not yet come" (John 2:4). Christ used an idiom in His

language, whose meaning is not properly conveyed in its translation into English. That Mary knew that Christ would hearken to her, and that He actually did hearken to her, is clear from the rest of the context. Although "His hour had not yet come" for manifesting Himself to the world by working miracles, He granted the favor she asked: "Fill the water pots with water, and they filled them to the brim, and he saith unto them, Draw out now and bear unto the governor of the feast and they bare it" (Ibid. 7-8). Christ could not possibly have shown His respect for His mother in a more forcible manner.

Every Lutheran declares with Catholics that he believes "in the Communion of Saints," which, through the centuries from the time the Apostles' Creed was written, was always interpreted to mean that the faithful on earth can commune with the saints in Heaven, who, like the angels, are interested in man's eternal welfare.

Those who claim that the Bible, because it does not devote several chapters to Mary, does not make much of her, remind us of one who measures the value of a painting by the number of square feet of canvas it covers. Mary is mentioned in the *first book* of the Bible as the woman chosen by God to crush the serpent's head (Gen. 3:15). She is mentioned in the *last book* of the Bible as one who is "clothed

with the sun, with the moon under her feet, and her head crowned with twelve stars" (Rev. 12:1). She is mentioned in *the middle* of the Bible in these few words containing inexhaustible significance: "Of her was born Jesus, Who is called Christ" (Matt. 1, 16).

She is mentioned in the most *beautiful* scene depicted in Holy Scripture, namely, that of Bethlehem. She is mentioned in the most *sorrowful* scene depicted in the Bible, namely, that portraying the crucifixion. She was faithful unto the end, standing at the foot of the cross and was remembered by her Divine Son, Jesus, in His very last words: "Behold thy son; behold thy mother" (John 19:27).

Appealing to your sense of honor and propriety and justice, I ask: "Can one expect to be in favor with Jesus, who disowns

or even disregards His mother, on whom the Father, the Son, the Holy Ghost lavished such blessings, and who, under the inspiration of the Holy Spirit, declared: 'Henceforth all generations shall call me blessed' (Luke 1, 48)?" "All generations" mean that Christians from her day unto the end of the world would so call her. The Christians of the Golden Era of the Church, the era of great saints and martyrs, so called her. Catholics throughout the ages have always addressed her in the very words of God's angel, in words placed in that angel's mouth by God Himself; the 100,000,000 people who belong to the Orthodox Churches so address her. But Protestants, who claim they derive their faith solely from Holy Scripture, disown her, and repudiate words which the Holy Spirit Himself placed in her mouth.

Objection Over-ruled

One of the anecdotes whispered by some Russians is as follows: The late president Kalinin was making an impassioned speech in Moscow about the great economic progress of the Soviets, particular emphasis being on his description of the new 20-story skyscrapers on Karl Marx Street in Kharkov.

"Comrade Kalinin," said a worker who naively rose to correct the speaker, "I live in Kharkov. I walk on Karl Marx Street every day, and I have never seen such skyscrapers. . ."

"That's the trouble with workers like you," shouted Kalinin angrily. "You waste your time in promenading the streets instead of reading the newspapers and learning what is going on in your country."—David Goldstein in the *Boston Pilot*.

For religion all men are equal, as all pennies are equal, because the only value in any of them is that they bear the image of the King.—Chesterton, *The Everlasting Man*.

Cardinal Gibbons

Wm. Kailer Dunn

Answering Will Whalen's
September article

IT was with a distinct shock and a growing resentment that I read the two paragraphs devoted to James Cardinal Gibbons in Father Will W. Whalen's "Too Broad-Minded Gestures" in the September issue of *The Priest*. I found them shot through with errors of fact, unsupported statements which I firmly believe are untrue, and several other misinterpretations. These two paragraphs create a caricature of Cardinal Gibbons so grossly unjust in its estimate of his character and in the reasons for his unparalleled popularity, that I can only regard it as a challenge.

A number of the clergy of the Cardinal's day have already passed judgment on the article and its author. I propose to tell the priests of my generation and the thousands of young men in seminaries all over the land that the "Jimmy Gibbons" of this article is not the beloved Cardinal of Baltimore.

The errors of fact are four in number. First consider the jingle of Father John Bannister Tabb, written as an invitation to Cardinal Gibbons and Bishop John M. Foley of Detroit to visit St. Charles' College, at Ellicott City, Maryland. Father Whalen has it "Hail, Jimmy Gibbons,

with all your red ribbons," etc.

In the book *Father Tabb, His Life and Work*, by Jennie M. Tabb, (Boston, 1921) the complete verse runs as follows:

Dear Cardinal Gibbons:
With all your red ribbons,
Pray lend us the light of your face;

And bring with you Holy
John Michigan Foley
(Who hopes some day to be in
your place). (p. 46)

Some priests in recalling the jingle have thought it "Welcome, Cardinal Gibbons," etc. But no one I spoke to has ever heard "Hail Jimmy Gibbons." Father Tabb poked gentle fun at people high and low. But he did not brazenly address the greatest ecclesiastic of his time as "Jimmy," nor was the filial love that the Cardinal evoked of so little force that the priests in his jurisdiction went about publicly and in writing, calling him by his first name, and a nickname at that! Even in conversation now one invariably hears "the Cardinal."

The second factual error is more serious. It is the statement, "But the Cardinal and the poet never met." Monsignor Louis R. Stickney, for thirteen years associated with the Cardinal as secretary, chancellor and rector of his cathedral, tells me that he remembers seeing Card-

The writer is a curate at St. Edward's Church, Baltimore.

inal Gibbons and Father Tabb walking together at old St. Charles', engaged in lively conversation.

"Tabb admired the Cardinal very much," said Monsignor Stickney, "but used to poke a bit of fun at him as he did at everyone else."

Apropos of the meeting of the two, Miss Jennie Tabb has this to say in her biography:

"He [Tabb] took his theological course while a member of the Faculty [at St. Charles'] and was not ordained to the priesthood until 1884. His Eminence, Cardinal Gibbons, was a close friend of the young teacher and had the rather unique privilege of *administering to him in one day, at old St. Peter's Cathedral in Richmond, Virginia, the four Sacraments: Baptism, Confession, Confirmation, and the Holy Communion. Later His Eminence also gave him Holy Orders.*"—p. 25 (italics supplied).

That "Rewrite Man"

Thirdly, Father Whalen, in speaking of the Cardinal's mastery of English, refers to him as "the author (aided by a Jesuit rewrite man) of *The Faith of Our Fathers.*" A "rewrite man" in the journalistic world has the job of contacting reporters in police stations and other sources of information to learn what they have gleaned from dockets, lawyers' chit-chat, etc. From this the "rewrite man" proceeds to compose his own story. Less frequently, he may take the

story of a cub-reporter and do it over for clarity or brevity.

The Rev. Dr. John Tracy Ellis, Associate Professor of American Church History in the Catholic University of America has spent the last two years assembling material from primary sources for a definitive biography of the Cardinal. When I consulted him on this point he showed me a letter to Cardinal Gibbons dated September 15, 1876, written by John Murphy, publisher of *The Faith of Our Fathers*. Murphy states that he had received from Father Mazzella, S.J. (Camillo Mazzella, then a professor at the Jesuit Woodstock College, Maryland, and later a Cardinal) the "copy" which Cardinal Gibbons had sent him. Murphy further states that he later met Father Mazzella on a street-car, and that the priest had told him he thought the material was very good. Murphy then goes on to ask Cardinal Gibbons how much he thought the price of *The Faith of Our Fathers* should be, how big an edition could be ventured, etc.

Cardinal Gibbons submitted his manuscript to a famous theologian to check the doctrine, as any prudent man would do. What evidence is there for a Jesuit rewrite man?

In his volume—*My Father, Father Tabb*, (San Francisco, 1945) William McDevitt, a former pupil of Father Tabb, brings the poet's name into the "rewrite" picture:

"[In 1875-76] the Bishop [Gibbons] turned over his MS [of *The Faith of Our Fathers*] to the critical revision of the young convert, John B. Tabb. . . The poet told me, 10 years later . . . that he very largely rewrote some chapters of the work, so far as style is concerned." (pp. 52-53).

On this point I consulted Dr. Francis A. Litz of the Department of English at the Catholic University of America. America's foremost Tabb scholar replied that while there is a probability that McDewitt's statement is factual, in all his research he has never found a shred of proof for it.

Friendship With Magnien

A fourth error of fact in the "Broad-Minded" article is the Cardinal's purported conversation with the Abbe Alphonse L. Magnien, S.S., Provincial of the Sulpicians, about mixed marriages. "But 'Jimmy Gibbons with all his red ribbons' would never go to the bat with Magnien in such arguments: he knew better! Why the thin old Cardinal use to listen like an altar boy to that fat little Abbe."

The mixed marriage aspect we shall discuss later. Though Father Whalen says elsewhere that the Cardinal loved Magnien, his implication here is that he *fear-ed the Sulpician* in an argument and used to regard himself as a child being lectured when in the Abbe's presence.

My own pastor, Monsignor William A. Toolen, Monsignor Louis O'Donovan (for eighteen years a member of the Cardinal's household) and Monsignor Stickney all assure me that Cardinal Gibbons and Abbe Magnien were the closest of friends, that they truly loved, admired, and relied on one another, and that fear of Magnien was about the last emotion which could possibly be imagined in Cardinal Gibbons' heart. Dr. Ellis says, "James Gibbons loved Magnien—of that there is no doubt, but I have not the slightest evidence that he was afraid of him."

On this point, finally, I would like to quote the Cardinal himself, using the preface he wrote to the book, *Very Rev. A. L. Magnien, A Memorial*, (Baltimore, 1903):

"For five and twenty years I was associated with Dr. Magnien by the ties of unbroken friendship and of almost daily intercourse. . .

"But how can I depict the genial and warm disposition of his heart? As time rolls by, I miss more and more his beaming and joyous countenance and his cheering voice as he entered my room. . .

"I had been so much accustomed to consult the Venerable Abbe on important questions, and to lean upon him in every emergency, that his death is a rude shock to me, and I feel as if I had lost a right arm. He was

indeed *dimidium animae meae*." (pp. 5-8).

Referring to the relationship with Abbe Magnien, Father Whalen writes:

"One night in the sacristy, the Cardinal, waxing jubilant, ejaculated: 'Look at our Cathedral; packed to the doors; and so, so very many Protestants—all due to mixed marriages.' The Abbe cocked a cool eyebrow and set a stiff upper lip: 'But think of how many who are not here—due to mixed marriages.'"

This anecdote is one out of the clear blue sky as far as anyone I have talked with seems able to recall. Dr. Ellis says he has found no trace of any such conversation. In the question of mixed marriages the Cardinal strove to see that the non-Catholic party would be favorably disposed towards the Church. Monsignor Stickney and O'Donovan both say that he sometimes officiated at such weddings as a *captio benevolentiae* for the new family unit and, above all, to strengthen the chance that all the children would be raised Catholics.

While it was not the custom in His Eminence's day to have the promises signed in writing, Monsignor Toolen states that they always had to be exacted vocally, and that an assurance that they had been made had to be sent to the Chancery when applying for the dispensations. Father Whalen implies that Cardinal Gibbons "trimmed" on

this mixed-marriage question, that he was all for them because they packed his Cathedral with Protestants. Thus Father Whalen makes it an example of the Cardinal's "Too Broad-Minded Gestures."

I refer to two letters from Cardinal Gibbons to Cardinal Farley of New York: One of them, dated May 21, 1913, records Cardinal Gibbons' opposition to the granting of an annulment in the Gould Case because of the scandal he feared would result. The other, dated in the same period, is a refusal of a request of Cardinal Farley's that the Baltimore prelate perform the marriage ceremony of a prominent New York Catholic to a non-Catholic. Cardinal Gibbons feared scandal would result because of his position before the American public.

The Most Atrocious Item

Another unsupported statement deals with Cardinal Gibbons' attitude toward the sin of murder when told in the confessional. Of all the items I have chosen to discuss this is the most atrocious and reprehensible. Referring to the Cardinal, Father Whalen states, "He'd stand for murder and when you confessed your killing he'd say calmly: 'How often?'"

It may be that I am taking Father Whalen too seriously. Perhaps he meant it as a jest. But taking the words at their face value, we ask: "How does the writer know the Cardinal so

handled the problem? Are we to infer that Cardinal Gibbons talked about confessional matter? Or did the murderer himself go about discussing the facts? And, granting that a murderer might have confessed his crime, is not the priest supposed first of all to maintain his equilibrium and then ask the number of times when grave matter is mentioned? Regardless of which way you take it, the statement is an utterly unwarranted and unverifiable crudity.

Father Whalen writes: ". . . Eccentric Tabb would conceal himself under a bushel or behind a bush whenever the merry Cardinal sought him."

Tabb Disliked Crowds

It is well known that Father Tabb disliked crowds and large functions. When St. Charles' Day or commencement time would bring large numbers of alumni and dignitaries to the College, he would lock himself in his room or take a long and solitary tramp over Maryland's rolling hills. It was the crowds and the hurly-burly he hid from, not from Cardinal Gibbons. Father Saupin, now the only living St. Charles' faculty-member of Father Tabb's day, states that he never knew of the poet being discourteous to Cardinal Gibbons or avoiding a meeting with him.

The Baltimore prelate is called the "merry" Cardinal. Monsignor Stickney and O'Donovan say he was of a happy disposi-

tion. He liked pleasantness and dignified good humor. But there was no boisterousness to his laughter nor any of the "cut-up" about him, as the author seems to imply in his supposed "hide-and-seek" games with Father Tabb. The term "merry" does not ring true in front of Cardinal Gibbons' name.

"Now any of us clergy to be that popular (as Cardinal Gibbons is) must be easy-going," says Father Whalen. This statement refers to the love and great pride which Baltimore Catholics still have for Cardinal Gibbons although he has been dead for over twenty-six years. The Catholics of Baltimore, and, I dare say, of all America, resent Father Whalen's assertion that the Cardinal was "easy-going"; they resent the implication that he trimmed his convictions, or that he made little of serious sin, or that he was addicted to "Too Broad-Minded Gestures."

Cardinal Gibbons did not compromise his conscience or convictions that he might become or remain popular, no matter in what circles his popularity was at stake. The depths of his love for America and her people caused him to cry out publicly against her besetting sins:

"We are confronted by five great evils—Mormonism and divorce, which strike at the root of the family and society, an imperfect and vicious system of education, which undermines the

religion of our youth; the desecration of the Christian Sabbath, which tends to obliterate in our adult population the salutary fear of God and the homage that we owe Him; the gross and systematic election frauds, and lastly the unreasonable delay in carrying into effect the sentences of our criminal courts, and the numerous subterfuges by which criminals evade the execution of the law. Our insatiable greed for gain, the co-existence of colossal wealth with abject poverty, the extravagance of the rich, the discontent of the poor; our eager and impetuous rushing through life, and every other moral and social delinquency, may be traced to one of the five radical vices enumerated above."—James Gibbons, *Our Christian Heritage*, Baltimore, 1896, pp. 484-485.

Intrepid Courage

There are instances when the Baltimore Cardinal stood before the whole world, maintaining his beliefs in the face of the Roman Curia, of all Catholic Europe, both clerical and lay, and before powerful groups of his own American fellow-Catholics.

An example is his defense of the Knights of Labor. Under date of February 20, 1887, he addressed a famous memorial to Cardinal Simeoni, Prefect of the Sacred Congregation of the Propaganda. With all Rome for an audience, he carefully outlined his position on the Knights and their ideals, gave the rea-

sons why he believed the impending condemnation would do harm and declared:

"Hence, to speak with the most profound respect, but also with the frankness which duty requires of me, it seems to me that prudence suggests, and that even the dignity of the Church demands that we should not offer to America an ecclesiastical protection for which she does not ask, and of which she believes she has no need."—James Gibbons, *A Retrospect of Fifty Years*, (Baltimore, 1916, I, 206-207).

Again, it was Cardinal Gibbons who faced the Cahenslyites when they favored the appointment of bishops on the basis of the predominating European national background of the people in an American diocese. This policy the Cardinal of Baltimore considered inimical to the best interests of both the Church and the United States of America. On August 20, 1891, having been invited to preach at the conferring of the pallium on Archbishop Frederick X. Katzer in St. John's Cathedral, Milwaukee, he advanced into the heart of the opposition's camp, praised the unity of the American hierarchy and declared:

"Woe to him, my brethren, who would destroy or impair this blessed harmony that reigns among us! Woe to him who would sow tares of discord in the fair fields of the Church in America! Woe to him who

would breed dissension among the leaders of Israel by introducing a spirit of nationalism into the camps of the Lord! Brothers we are, whatever may be our nationality, and brothers we shall remain. We will prove to our countrymen that the ties formed by grace and faith are stronger than flesh and blood. God and our country!—this our watchword. Loyalty to God's Church and to our country!—this our religious and political faith."—Allen S. Will, *Life of Cardinal Gibbons*, New York, 1922, I, 528.

But for the limitations of space many more examples could be given. Recall the sermon on Church and State preached when accepting his titular Church in Rome (Will, *op. cit.*, I, 308-309). Consider his struggles in behalf of what he fondly called "the child of his old age," the University at Washington (cf. John Tracy Ellis, *The Formative Years of the Catholic University of America*, Washington, 1946). The popularity of the Cardinal, in Baltimore or around the world, was not the achievement of a man who felt he must "hem, and haw and hedge."

Theodore Maynard writes in praise of James Gibbons, in *The Story of American Catholicism*, (New York, 1941):

"After all the tumult was over, he was, as ever, a smiling little man overflowing with benignity. He had to do his share of fighting—often against

personal enemies within the Church—but there were no scars of battle on his brow."—p. 547.

Secret of His Popularity

What was the secret of Cardinal Gibbons' popularity? For the complete answer to that question, we await the biography of Dr. Ellis. Meanwhile I humbly submit this as my impression: Cardinal Gibbons was a living personification of the eternal law of brotherly love laid down by Our Blessed Lord Himself as the everlasting badge of His true disciples.

I have been present when people now rich in years and experience were asked: "What, in your opinion, was Cardinal Gibbons' outstanding characteristic?" Monsignor Stickney replied: "It was his thoughtfulness of others." Monsignor O'Donovan said, "His spirit of conciliation and charity."

Aged Miss Marie de Ford Keller, the prelate's portrait painter, says it was his "humility and utter simplicity of soul." She loves to tell of the messages she received in her studio: "The Cardinal is waiting downstairs. Will Miss Keller grant permission for him to come and see her?"

"Think of it!" she will exclaim, "Cardinal Gibbons! Would I be kind enough to permit Cardinal Gibbons to call on me, a poor artist!"

Ninety-three-year-old Mrs. Mark Shriver answers the popu-

larity query by stating, "It was his interest in your world, his ability to make you feel that what was all-important to you was vital to him that made you love the very mention of his name."

Match all this with the hundreds of anecdotes about his kindness to poor Negro boys, to a dying Protestant minister, to lads playing along the street, to those who covertly maligned his character and to those who fought him face to face. Consider his gentle treatment of wayward Levites and his deep interest in convert priests. Like His Divine Master, "He went about doing good."

His princely manner manifested itself when he had dealings with kings and queens and with the chief executives of the nation. Balance this with the following experience of a member of our parish: As a boy of thirteen he was heartbroken at the change of assignment given a curate he idolized in his boyhood community. Without a word to anyone, the lad went to the archiepiscopal residence on Charles Street and asked to see His Eminence.

"I could not have been received more cordially and with greater interest in my story," he tells me, "if I had been the President of the United States. He told me he could not give an answer at once but would give the matter reconsideration. The fact that Father left

our church all the same did not matter so much, because I felt the Cardinal really did know best."

Is it any wonder that his name is a household word in this city and, only less so, in all the land? Cannot we understand how the first thing a non-Catholic often brings into his conversation with a priest is "I knew Cardinal Gibbons"? Is it surprising that two years ago, a Protestant, two Jews, and a Catholic asked the Baltimore Chancery's permission to have made the huge Cardinal Gibbons' Memorial Trophy now annually awarded to the city's champion junior baseball team? "We want to donate it," they said, "in order that the young boys of this city will not grow up without knowing about the greatest man who ever lived in Baltimore."

His Charity

This is James Cardinal Gibbons. From among the dozens of references to the virtue of charity to be found among his writings, read as an epitome this from his *Discourses and Sermons* (Baltimore, 1908) and know that it mirrors his soul:

"The most rational and enduring satisfaction a man can experience is found in bringing happiness to others."—p. 300.

America's priests of today and tomorrow should know this great prelate as he truly was. He belongs to all of us. Cardinal O'Connell expressed it to Baltimore's Cardinal at his 1919

golden-jubilee celebration in the presence of the American Hierarchy (Wm. O'Connell, *Sermons and Addresses*, Boston, 1922, VI, 212-213):

"... No single day can circumscribe the honor due to one, who, for fifty long and laborious

years, has been a leader in all that concerns the eternal and temporal welfare of a whole nation. . . The generations yet unborn will reap the full fruitage of your labors and your life. They will remember you and thank you."

JULIE - - - Or Housekeepers Are Hard To Get



"No, Bishop. He's out playing golf again."

N. O. D. L. Notes

*"Killer Komics"
Kill!*

Mr. William C. Smith

A CORONER'S jury in Alleghany County, Pennsylvania, recently found that comic books contributed to the death of a twelve year old boy. The Jury was so incensed at the tale that was told that it recommended a nationwide campaign against the books.

The story is this. The boy, Bill Becker, of a Pittsburgh suburb, was sent to the cellar to fetch a glass of jelly for his mother. He dawdled about his task and started to play with a broken piece of clothes-line. Fifteen minutes later his brother found him hanging from the rafters with a heavy duster wrapped around his neck inside the clothes-line noose.

The boy had used the clothes-line some time before in a game of cops and robbers, and his mother said that he must have slipped while acting out something he had seen in a comic book.

Just a few days before the Becker boy died, another boy in the same county was found dead, also hanging from the rafters. He had gone up to his room with a bunch of comic books and apparently, tired of reading them, decided to try out one of the stunts he had seen in the books.

The hue and cry against the comic books is not new. Last

July, the Police Chiefs of Pennsylvania at their annual meeting in Wilkes-Barre, Pennsylvania, passed a resolution asking Federal or State suppression of the comics. Their reason: the comic books glorify death by fiendish and novel means.

In August, the Fraternal Order of Police at their meeting in Indianapolis also demanded Federal suppression of the comics because they "belittle law enforcement and glorify crime."

One of the Police Chiefs, Chris H. Keisling, of Carnegie, Pennsylvania, pointed out that the most dangerous books are those which condone murder and assault because the hero is an alleged protector of the weak or wronged.

These police chiefs have something here. They are in a position to know what causes juvenile delinquency and what causes crimes and suicides. This seems to be their verdict on the comics—that the lurid, sensational type of comic book is a cause of a great deal of juvenile imbalance.

I don't think their words are to be taken lightly, especially by parents of impressionable children.

It seems to us that diocesan directors of NODL might well

warn parents in their area of the pernicious influence of these magazines on youngsters.

How to Fight Fire

Just as an example of what encouragement can do to stem the tide of irreligion that manifests itself in our magazines, we call to your attention the case of Mrs. Charlotte McDonnell Harris. Mrs. Harris had never written for the general public until she was discovered by the Christopher Movement, headed by Father James Keller, M.M., of New York and Maryknoll.

The Christophers saw that Mrs. Harris had talent and they asked her to write an article in answer to the "Letters to Joan" series that had been running in the *Ladies' Home Journal*. The letters inculcated certain errors regarding the Christian conception of womanhood.

Mrs. Harris wrote the article, the *Ladies' Home Journal* bought it, and it appeared in the October issue of that magazine.

The approach is courteous, but very sincere and to-the-point, and it expresses Catholic doctrine in a convincing manner.

This, we think, is a step in the right direction. We need more people like Mrs. Harris who are able and willing to write and who use their talent for the spread of Christian truth. One need not be obvious about it. But we must make up our minds that unless we develop a group of outstanding Catholic writers who know their religion and can imbue every story and every article they write with the spirit of Christ, we shall, one of these fine days, find ourselves literally fighting for the life of the Church.

Good Reason for Hate

During the recent school-bus referendum in Wisconsin, in which Catholics sought—and failed to gain—the right of their children to ride to parochial schools in public conveyances, the Holy Name men of a certain parish in a small town posted representatives near the polls on voting day. These men were equipped to answer the questions of those who sought information on the referendum.

One of the men thus posted told us that he met with considerable hostility from one individual who let it be seen quite clearly that he was opposed to all things Catholic.

"But why do you dislike the Catholic Church so much?" the Holy Name man asked.

"I'll tell you why," the other replied. "Aren't you aware of the fact that it was a Catholic priest in an airplane who dropped the first bomb on Pearl Harbor?"

Yes, he actually said that. And without a smile, too. Wonder who told him.—*The Liguorian*.

Magazines Disapproved

BY THE

National Organization for Decent Literature

November, 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flopouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book

Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist
Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups

Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Sermons for 1947

✠John F. Noll, D.D.

For the month of November

A Criticism Which Fits The Critics

NOVEMBER 9

Who ever hears the cry of intolerance raised against the Anglicans, or Lutherans, or their daughter offsprings?

(1) Yet after a political effort of 10 years' duration the English Parliament passed the "Concenticle Act" (1665) under Charles II for the purpose of compelling all persons to attend the Established Church. The Act provided for the arrest and imprisonment of all persons over sixteen years of age who attended any other religious service. For the third offense such persons were deported from the country.

In the same year Parliament passed a "Test Act" requiring people to take an oath to support the Established Religion. This Act was repealed only in recent times, although not, of course, enforced for some years previously. According to it, all "non-conformists," which meant Presbyterians, Methodists, Baptists, Catholics, etc., were severely dealt with.

It was due to the passage of these Acts that the early immigration to America took place. But, according to Ridpath (*Popular History of the United States*, page 128), "the very men who had so recently, through peril of seas and land,

escaped with only their lives to find religious freedom in another continent began their career with intolerance and persecution."

As you are probably aware, religious toleration, save for the one sect in charge, existed in the single colony of Maryland, which was Catholic.

(2) It was not until recent years that other religions than the Lutheran were permitted in Sweden or Norway or Denmark. Even in Germany when the Kaiser was the head of the Lutheran Church very severe persecutions were instituted against Catholics. The latest are referred to in history as the Kulturkampf or the May Laws under Chancellor Bismarck. There was union of the State with the Lutheran Church in this country, yet Lutherans denounce "union of Church and State" more than any other Protestant sect. The one Church which they do not want to have united to the American State is the Catholic. Of course, Catholics are not working to that end, and never entertain the remotest idea that it will happen.

In the light of these facts, there would not be good grounds for Protestant criticism if opposition had been raised in

South America and in Mexico to their invasion by Protestant missionaries, bent more on attacking the Catholic religion than on establishing their own. This is borne out by the nature of the complaints reaching here from Mexico and South America.

When Secretary of State Hull was trying hard to bring his "good neighbor policy" to realization, the American Bishops expressed themselves as believing that Protestant missionaries were obstructing it by offending the people to whom they claimed they were "bringing light." This mild statement of a fact was regarded by Protestant Churchmen as an official endorsement of intolerance. Even Communists seized upon it in order to win Protestant cooperation for their propaganda. They invited all Protestant sects to send missionaries to Mexico, Central and South America—"to confuse the people."

(3) Mexico, Central and South America afford an unusual opportunity to Protestant missionaries, not because of the appeal of their respective faiths, but because of the lack of Catholic priests to instruct the people, and their entire absence from many cities of Mexico at frequent intervals during the past generation of religious per-

secution. There are fewer than 4,000 priests in Mexico for the 20,000,000 population which means that there is only one to every 5,000. In Guatamala, Central America, there is one priest for every 40,000 Catholics. In several South American countries the ratio is nearly as large. In this country there is one priest for every 500 people, and one minister for every 200 Protestants. This makes the idea of the "persecution" of Protestants sound ridiculous.

Reverse the situation and judge for yourself what would happen if Mexico were 95% Methodist, or Baptist, or Presbyterian, or Seventh Day Adventists, and Catholic missionaries entered the country to win recruits by attacking the predominant religion.

Conclusion: The Catholic Church thrives on persecution, and those Mexicans who will not become absolute indifferentists and apostatize completely from the Christian faith, because of what Henry Ward Beecher called "discordant voices," will only become better Catholics, and will actually seek instruction from the proportionately small body of Catholic clergy now at work in that country.

The Church—Civilization's Bulwark

NOVEMBER 16

A Spanish writer states the case succinctly when he writes: "The history of civilization is the history of the Catholic

Church." A noted Austrian writer back in 1875 wrote: "I am indeed one of those who still believes that we owe Christian homes to Christian marriage; that we owe Christian men to Christian homes; that we owe Christian nations to Christian men, and that the transmission of national Christianity depends on Christian education. We owe, therefore, the civilization of Europe to Christian nations"—and they were all Catholic for more than 1000 years.

(1) The definition of "civilization" given by the Webster Standard and Century Dictionaries reads, in substance, as follows: "A condition of human society resulting from a reclamation from barbarism and from a training in knowledge, refinement and arts, and characterized by order."

You will note that there is not a word about mass-production methods of turning out automobiles, airplanes, radios, refrigerators, washing machines,—all the creatures of two basic inventions. Usually during a period of material progress and prosperity, people return to the pagan way of life, which is the very opposite of Christian civilization.

Men, civilized in the true sense, neither found nor follow such totalitarian and demoralizing philosophies as Communism, Nazism and Fascism, which have arisen during our own generation. Men truly civilized do not provoke unnecessary wars or

use every means of communication to promote hatreds, to destroy faith and attack morals, as is happening throughout the world at this very time.

Religiously and morally the generality of people in this 20th century after Christ are guilty of the precise things for which St. Paul, in the first chapter of his Epistle to the Romans, denounced the pagans of antiquity.

(2) Now let us see how the Church changed the way of life of ancient paganism. She fought the slavery under which two-thirds of the people of the Roman Empire were involved, and finally won liberty for all of them. She lifted woman from the inferior and degrading rank in which she was forcibly placed in those days. She educated the barbarous people of Central Europe, protected them from tyrannical civil rulers, established many agencies to minister to the various forms of human misery to which they had been subjected.

Countries which the Church was unable to penetrate, such as China, India and those controlled by Moslems have, all through the years, been the victims of poverty, hunger and hardships, deprived of the enjoyment of their inalienable human rights.

If such be the condition of the eastern world today, have we not every reason to believe that the western world would be no better off if the Church had not Christianized, civilized and edu-

cated them—because the population of Europe was once just as barbarous as that of Asia?

Ask all the noted historians who was the one educator of the people throughout a thousand years; who founded the great universities of Europe, such as Oxford, Cambridge, Edinburgh, Glasgow, Salamanca, Sorbonne and dozens of others? Ask them what religion fostered the fine arts to a degree which they have never reached in modern times. Ask them who protected the people against the Stalins and Hitlers of their day. They would give the only one and correct answer, namely, the Catholic Church.

Who, during the first and second world wars, were the only leaders who, acting in a supranational character, defended the rights of all people to just treatment? You know the answer yourself. They were the Popes of your Church.

(3) What then is the chief trouble with the world today? Pope Pius XII, in his first Encyclical (October 20, 1939), furnishes the reason in these words:

"The deep and ultimate root of present day evils is the rejection of morality, from which results a practical denial of God, of divinity, and of the teachings of Christ. Hence there is derived a saddening return of paganism to the distress of consciences and of States . . .

"Many, perhaps, while abandoning the teachings of Christ,

are not fully conscious of being led astray by the mirage of glittering phrases.

"They do not realize they are resigning themselves to the whims of poor, fickle human wisdom.

"They speak of 'progress' when they are going back; of being 'raised' when they grovel; of 'arriving at man's estate' when they stoop to servility."

The instigators of wars in our times, the oppressors of the people, are the products of a pagan education. The reason that they fought the Church is that they wanted to be pagan. Youth, always disposed towards chivalry and high ideals, under a different system of education, might become saints and apostles, but are made pagan-minded by professors in our colleges and universities. Even tender youth is directed away from piety and the standards of the gospel by the movies and even by the comics, and by being deprived by law of religious instruction and guidance.

Conclusion: Non-Catholics, reared in prejudice for which there is actually no foundation, are the beneficiaries of all that the Church did for their ancestors—all of whom were Catholic. Too many Catholics, because they observe a hostile feeling towards their Church, wonder whether there is not some ground for grievance. The fact is, of course, that your Church is of God and, therefore, can-

not itself be wrong or teach wrong or direct people wrong. Whatever grounds there are for complaint—and they are justi-

fiable—rest with the Catholic people and not with their Church, whose guidance they fail to follow.

Misinterpretations of Church's Teachings

NOVEMBER 23

Before closing this series on the Catholic Church I should like to say something more about the Church's Apostolicity, since in a recent number of a magazine the Catholic doctrine was misrepresented—and probably honestly so, because the writer did not understand just what we mean by it.

The magazine I refer to is the *Signs of the Times*. In it we read:

"Roman Catholicism claims that Jesus ordained Peter, and Peter his successor, and he his successor, until some such 'apostolic' Bishop placed his hands on the present Pope; thus, according to this 'apostolic succession' theory, each must have a legitimate ordination."

That, of course, is not the Catholic teaching. Jesus needed to do nothing more than to "appoint" a head of His Church, and his successor, no matter where he might live, whether in Rome, or Constantinople, or New York, would be the "Vicar of Christ" as a successor of the one whom Christ personally appointed.

(1) The article to which we refer is headed "Did Peter Consecrate Paul?" and since the

Acts of the Apostles make it very clear that he did not, the author asks, "Could he have been an apostle of the apostolic succession?" Evidently none of the first Apostles were consecrated by Peter, and it was not necessary because after receiving instructions for three years from Christ Himself, they received their apostleship directly from Jesus with the commission to baptize, to preach the gospel, to forgive sins, and to offer the sacrifice of the Mass. Christ also promised to be with them until the end of the world, which means that He would be with their legitimate successors.

St. Paul was not one of the original Apostles, personally chosen and instructed by Christ while He was on earth, but in the Acts of the Apostles we read that Christ appeared to him in a vision, made a special revelation to him, and selected him as an Apostle. He is regarded by the Catholic Church as a true Apostle.

St. Mathias was not one of the original Apostles, but was selected by the other Apostles, also after the return of Jesus to Heaven, to replace Judas. He too became, therefore, a member of the apostolic body.

(2) The Catholic Church does not teach that the one who succeeds a Pope must have been consecrated by his predecessor. She teaches that any Bishop, duly appointed by a successor of Peter, may be deputed to consecrate him whom the Pope names a Bishop, as Jesus selected His Apostles.

The writer of the article we are analyzing says:

"Notice that Peter had nothing to do with Paul's ordination. Jesus Himself had called Him to a definite task; and so we felt that this great Apostle Paul was consecrated, not by the laying on of Peter's hands or of any of Peter's agents."

I have just made clear to you that Paul needed no consecration from Peter or any other Bishop, because the same Jesus Who selected the other Apostles selected Him.

The author of that article believes that according to Catholic doctrine Paul must have built up a Church of his own since he did not receive ordination at the hands of Peter, and that those whom he consecrated Bishops would not have had apostolic succession in the Catholic sense, because their selection and consecration was not made by Peter.

If Paul was a true apostle, then those whom he appointed and consecrated Bishops had apostolic succession, and belonged to the same body to which those consecrated by Peter or any other Apostle belonged. All

the Apostles, including Paul, constituted one apostolic teaching body of which Peter was the divinely appointed head. Connection with Peter in that way furnishes apostolic succession.

Hence the author of the article is entirely wrong when he says:

"The Roman Catholic Hierarchy faces here the dilemma of rejecting the basic doctrine of apostolic succession—the chain of Peter-consecrated priests, or of rejecting a specifically chosen messenger of heaven—Paul. If Paul were rejected—which the church must do to be logical to its doctrine—with him would go a large portion of the New Testament, most of the Christian doctrines of the church, because they are Pauline, and some of the greatest early churches—Antioch, Ephesus, Corinth, and Thessalonica — because these were the fruitage of this 'illegally' consecrated nonconformist."

In the light of what I have told you such a conclusion is entirely unwarranted.

(3) In the article I am analyzing the writer insists that just as the Holy Spirit chose Paul, Protestants are justified in holding that the Holy Spirit also chose John Wesley as Apostle to England, and, for that matter, every minister preaching the gospel under any sect.

You hardly need to have that charge refuted. Holy Scripture tells us that St. Paul was chosen directly by Christ, but neither

John Wesley, nor any other Protestant clergyman could offer any credentials to prove himself so chosen. In fact it would be blasphemy to maintain that the Holy Ghost selects ministers of different sects which teach contradictory doctrine, as His apostles. The Bible tells us that Christ is the author of *one* Church, that He would be with *that* Church until the end of time, and that He would send the Holy Spirit to *that* Church. Christ Himself, the Founder of *that* one Church, personally selected His first representative or Vicar to govern *that* Church, and his successors and some others, are the only ones for whom Christ prayed that their "faith would not fail." They alone were commissioned by Him to "feed My lambs and sheep," His entire flock, who by professing the one faith are in communion with the See of Peter.

If there is anything emphasized in the writings of the early Christian Fathers, and in the procedure of General Coun-

cils held throughout the Christian era, it is that the people must be united to their Bishops through whom they have direct contact with the Apostolic Church.

Conclusion: Your non-Catholic friends do not belong to the "body" of the Church over which Peter presided. If they be really sincere in their religion, they may be said to belong to the "soul" of the Church, just as an unbaptized person, fully disposed to do all that God would have him do for the acquisition of salvation, may have baptism of desire.

The whole Catholic position, including its every teaching, is biblical, historical and logical, and if this be not clear to non-Catholics it is because they misunderstand our teaching, the significance of our Sacraments, the Mass, etc. It rests with you, therefore, to become better informed about your Church in order that you may be able to answer questions about it, and remove wrong impressions.

The Church Triumphant

NOVEMBER 30

Today is the last Sunday of the Ecclesiastical Year, in whose gospel is portrayed vividly by Christ the destruction of Jerusalem. Then will follow immediately the resuscitation of every person who ever lived, their division between the lost and the saved, and the pronouncement of their eternal fate

by a Judge, Who, throughout man's earthly career, was all mercy, but who now may be guided only by the severest justice. The lesson is so important that the Church repeats it again the following Sunday—the first Sunday of the year. However, judgment is only one of the four last things, remembrance of

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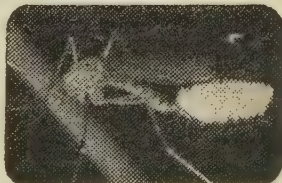
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which will prevent sin. We, in keeping with our whole series, should like to contemplate the absorption of the Church Militant by the Church Triumphant in Heaven. That was the "last end," which God determined as the destiny of every human being.

(1) The joy in Heaven which good people love to contemplate is usually its least attraction. They think of a reunion with departed loved ones, of the complete absence there of all sorrow, suffering, poverty, and of their association with myriads of beautiful angels and great saints. They think of the happy reunion of their soul with their body which had undergone corruption, but which will rise immortal, incorruptible, and glorious.

To pass an entire eternity amid such associations will, it is true, be a joy inconceivable. To live ineffably happy—and forever—is a natural yearning of an immortal being, and it will be completely realized in Heaven. But there is a far greater joy awaiting us in that Paradise of Delights, far greater happiness and glory, and it consists not only in "seeing God face to face," but in *possessing* Him—goodness and beauty and love infinite.

(2) Portray the grandeur of Heaven according to the wildest fancy of your imagination, and it will still be infinitely short of the reality. St. Paul had only a momentary glimpse at Heaven

and he tells us that "no eye has seen, nor ear heard, neither has it entered into the heart of man what things God has prepared for them that love Him."

Theologians distinguish between the sight or *vision* of God, the *love* of God, and His *possession*. They teach that the intellect, the noblest faculty of the soul, is suddenly elevated by the light of glory, and enabled to see God as He is.

Compared to earth Heaven would be a place of inexpressible joy even without the vision of God, but without God it might be likened to life on earth without the sun, the source of light and warmth and beauty.

But the Beatific Vision is not confined to the mind. It must captivate the heart and elicit from it all the love of which it is capable. It is "knowing God as He is" that evokes the love of the blessed.

The greatest happiness of the child of God in Heaven is produced by the combination of the vision of God and unlimited love of Him. It is this that is meant by *possession* of God.

(3) If St. Paul could not describe Heaven after having seen part of it, surely no one on earth, who has never had a peep into that land of eternal bliss, can describe it. But every reflecting person knows that Heaven is the masterpiece of an Architect of infinite wisdom and omnipotence; that He exerted, so to speak, all His power to make

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The wise person recalls every day the fact that his birth on earth as a human being necessitated immortality; that he will live an eternal existence somewhere after his very short sojourn in this place of trial; that he would not be wise but rather a fool if he did not strive day after day to render better his chance for joy and bliss everlasting.

Riding over the highways you frequently see a sign which reads "Where will you spend your eternity?" That is the import of the gospel lesson on this last Sunday of the Church Year. You will spend that eternity either in Heaven or in Hell. It is within your power to decide which it will be.

Conclusion: Momentary pain is easy to bear, but what if you

were told that your violent toothache were to last uninterruptedly forever? Your toothache is nothing compared to the pain inflicted, or even to the remorse you will suffer everlastingly if you lose your soul. Christ, Who came down from Heaven, after having lived there from all eternity, asks "What does it profit a man if he gain the whole world and suffer the loss of his soul?" There would be wisdom in that question even if it had been asked by someone else. But if the Creator of the world and the Creator of the human soul tells us that one soul exceeds the entire world in value, then it does.

Since the degree of the joy and the bliss of Heaven will be dependent on what we merit here on earth; since not all will be "partakers of the divine nature" to the same extent, it behooves every one to follow the advice of St. Peter who writes: "Therefore, brethren, strive even more by good works to make your calling and election sure" (2 Peter I, 10).

Good Verger

A young and nervous clergyman was about to preach his first sermon. He stood in the vestry fingering his collar and wondering if his hair was tidy. He noticed there was no mirror on the wall.

"Could you get me a glass?" he whispered to the verger.

"I'll do my best," said the man. The young clergyman waited patiently.

Presently the verger returned with something under his coat. "I managed to get a whole bottle," said the verger, "by using your name."

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Book Reviews

Thomas Edward Shields, by Justine Ward, New York, Charles Scribner's Sons, 1947, pp. xv, 309, \$3.50.

THE therapeutic value of a walk as compared to a ball game may be debatable; but the semi-nary rule said to walk, and so we did on certain days—as briefly as possible. Often enough we Washington seminarians used to walk through the grounds of Sisters College, stand at the tomb of Dr. Shields, take off our hats, and say a brief prayer, feeling—perhaps a little vaguely—that we were in the presence of greatness. It is the merit of Mrs. Ward's book that she brings out the greatness of the late, but, we fear, half-forgotten, Thomas Edward Shields. Not fully, some will surely object; but at least opportunely and informatively and we are all debtors to her loyalty and reverence for the man she was closely associated with so many years.

The life itself of Thomas Edward Shields is an amazing thing. A big "omadhaun" of a lad he was, at thirteen pronounced hopeless by a despairing teacher. He grew up to take his doctorate at Hopkins; to refuse steadfastly determined efforts to keep him on the faculty; to organize the Department of Science at the new St. Paul Seminary; to join the faculty of the young Catholic University; to become one of its most brilliant and forceful teachers and one of its most influential men. The road was not easy; it was beset by difficulties from beginning to end: by neglect, by ignorance and lack of sympathy, by well-intended honest opposition, by vilification which at

times seems to have proceeded from baser motives.

A final estimate of his work is still a long way off; but this volume will stimulate interest in all Catholic circles in the so-called Shields method. True it is, in the words of the late Msgr. Johnson, that "he planted a seed which is steadily developing into a greater tree," that "any future historian of Catholic education in the United States must view his career and his labors as the turning point in the progress of our schools." What our teaching sisters owe to his incredible tenacity of purpose, to his vision, and lofty zeal, again no one can say; but here it is because the debt is so great. One might with reverence apply the words of Shields' last lecture to his own endeavors; "God looked upon his work and saw that it was good."

—G. J. G.

Jesus What Manner of Man, by Henry J. Cadbury, New York, The Macmillan Co., \$2.25.

PERHAPS the most tragic words ever uttered by a human being were the words which Pilate uttered to the Jews: "Ecce homo." "Behold the man." (John 19:5). Wearing the crown of thorns and the purple cloak, see, here is your man with its insignia of ignominy. . . And that Man was God, Jesus the Messiah, Jesus the Eternal Son of the Eternal Father, Jesus "through Whom all things were made, and without Whom was made nothing that has been made," (John 1. 2) Jesus Who is in the Father and in Whom the Father is, since "He and the

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Father are One." (John 10:30).

Jesus is God and man; God from all eternity; Man since Christmas Day, when by a stupendous act of love, which not even in Heaven shall we ever be able adequately to understand, He came down on this earth, "He came unto His own and His own received Him not." (John 1, 11).

Dr. Cadbury of Harvard, I regret to say, ignores the divine personality of Christ. He does not address those who in his own supercilious words "assume that Jesus was more than human." He deals with the following questions: "What type of person was he? What was the individual cast of his mind? How did his thoughts come to him? Were they novel, or, rather, were they radical? In any case, on what grounds could he expect or request other persons to assent to them?"

Cleverly, fashionable, brilliantly, in the best manner of a man from Harvard, Dr. Cadbury answers all such questions to his satisfaction. The reviewer, a man from Sorbonne, does not see his way to enter into controversy. But this he must say to Dr. Cadbury and to others: In these days when we are perhaps attending the destruction of a world, when within five years a rain of atomic bombs may cause the downfall of civilization, why try to uncrown Christ of his divinity? O, I know, it is becoming fashionable to deny or doubt the most fundamental fact of all facts: the fact that Christ is very God and very Man.

To find a piteous support for their skepticism there are some who go so far as to quote the Bible Itself.

See this fragment of a note just received: "In the Gospel Christ

calls himself the Son of Man; and Paul calls him the Man Jesus Christ. Nowhere is Christ called God."

Such superficial readers, "wresting the Scriptures to their own destruction," ignore the context of the words that they quote.

It is true that Christ is "the Son of man." By his own lips and by no others the title is applied to Him frequently in the New Testament. It is His self-chosen Name. And why? Because according to the prophecy of Daniel it is a clear assertion of Messiahship and of Divinity.

True also it is that Paul speaks of "the Man Christ Jesus." But read the whole passage in I Tim. 2, 5. And do not fail to read also that other text of the same Apostle in Col. 8, 9. "In Christ dwelleth all the fulness of the Godhead bodily."

Christ is and was man, but is He God as well? The whole New Testament answers that He is.

St. John begins his Gospel with this declaration: "In the beginning was the Word, and the Word was God, and the Word was made flesh." "Thou art Christ," St. Peter answers to Christ's question, "Thou art Christ, the Son of the Living God." "My Lord and my God," St. Thomas says to the risen Master.

"I and the Father are one," Christ Himself has said.

To anyone who is not blinded by pride or by passion there is no truth truer than this that Christ is God and Man, the Eternal Son of the Eternal Father. But to say it with Shakespeare: "'tis true, 'tis pity, and pity 'tis 'tis true" that the present volume will not strengthen such truth. — J. M. Lelen.

Currente Calamo

(Continued from page 806)

When Msgr. Hugh Donohoe, then editor of the **Monitor**, was consecrated Auxiliary Bishop of San Francisco, as third native of the city to be elevated to the United States Hierarchy, Assistant Bishops serving as co-consecrators, were Bishop Thomas A. Connolly, first Auxiliary of San Francisco, and Bishop James J. Sweeney, of Honolulu. All three were fellow parishioners of St. Paul's in the Mission; all three, fellow seminarians at St. Patrick's Seminary. The preacher of the occasion was a fellow seminarian, Bishop James P. Davis, of San Juan, Puerto Rico.

A Note on "Will"

THIS month we are presenting Fr. Dunn's article on Cardinal Gibbons, not only as we sub-titled it, "for the record"; but also for its own intrinsic interest: it needs no apology as a brief study of His Eminence.

But we must add for Fr. Whalen's sake that he begs not to be considered the opposing party in a debate in our pages!! He writes that he "has always had the greatest reverence possible for Cardinal Gibbons," that "not one single unkind intention is to be seen in (his) rambling words." "I loved Cardinal Gibbons," he writes us. "I love him today."

Development of Doctrine

WE note that the Evangelical Lutheran Synod of Canada, in its annual convention, approved a resolution favoring introduction of civil marriage into Ontario.



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Corrente Calamo

In a doctrinal paper, the delegates reaffirmed the stand the sect took in 1930, that the innocent party in a divorce granted on grounds of adultery or "malicious desertion" could be remarried in the "church."

Correspondence



Lay Missionaries for New Guinea?

Editor:

HAS the idea of "Lay Missionaries" taken on flesh and blood yet? I just came across the article "Lay Missionaries Again . . ." in the January issue of your magazine, and it struck a very vital cord in my own personal sentiments. Half a year has passed since January, but here in New Guinea the very latest periodicals are always about three months old when they arrive. Hence this tardy note. I hope that my voice, as of one "crying in the wilderness" (New Guinea), will help clarify and encourage the movement. I only wish to give my own personal ideas on the matter, based on observations made during the two years of my missionary activity here in New Guinea. The article seems to stress the need in the home missions, mentioning the foreign missions as included, more or less, by the way. However, the cry of the foreign missions is increasing in volume, in this post-war area. Naturally, the home missions, being closer, gain more sympathy from the American clergy than do the foreign missions, but the

Correspondence

whole problem is solved by the scriptural saying: "Do the one, and not neglect the other."

The missions of New Guinea might not have been in great need of lay assistants had not the war brought such terrible havoc throughout. Not even half of the former priests are left in the mission. The new recruits have not yet been able to swell the number to its former mark. With lay-brothers the situation is much worse. The present total is only one fourth of the pre-war number. The mission stations, built up by many years of hard labor have been utterly destroyed. The spiritual plight of the people, a natural result of the war years without priests, is likewise pitiable.

Our Apostolic Administrator, succeeding two missionary Bishops killed in the war, is faced with the gigantic task of rebuilding and "re-converting" the mission. Viewing the woeful insufficiency of his personnel, he from the very outset, began to work with the idea of lay helpers. Substitutes had to be found to do the work which the lay-brothers had done so efficiently before. Where are all these faithful brothers, carpenters, mechanics, ship-wrights, ship-captains, office workers, plantation managers, etc.?

Except for a handful of survivors, all are victims of the war, buried, some in the sea, others on the shores of New Guinea. The cry for new brothers goes unheeded, because there are none to send. Lay substitutes must be of a high quality to fill the shoes of their Religious predecessors. Are there such laymen, who are missionaries at heart, who could throw

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themselves into the task with as much enthusiasm and fidelity as the lay-brothers? Undoubtedly there are many. But where? How contact them? That is why Father McGraw's idea of establishing a kind of a central bureau, or employment agency, struck such a sympathetic cord when I read his article.

Undesirable Helpers

Here in this Vicariate (headquarters at Alexishaven), we have had some very sad and disheartening experiences during the last two years of attempted reconstruction. Why? Because we could not find the right kind of people to help us. Not finding good Catholic laymen, we had to resort to such as were willing to work in New Guinea, even though they were undesirable characters. Most of these employees are non-Catholic, in fact, without any religious belief whatever. One can easily imagine what motives these people have for helping the mission. Some are actually and openly opposed to the mission, and yet, paradoxically, working for it. Is it a wonder, then, that many have already been dismissed because of graft, dishonesty, inefficiency, or just mere laziness?

The captain on the mission vessel, Stella Maris, has himself remarked that he didn't know why the mission employs him since he is a Freemason, and has no use for the mission. The way he has abused a brother and more or less insulted him and his religious practices with the foulest of language is high to sacrilege. And such a man has to be put in charge of a large mission ship, simply because there is none other

Correspondence

available. One could even fear or suspect sabotage in such a case. It is the same with many other employees, who are merely out for high wages, easy work, and whatever else they can get out of the mission.

Urgent Need of Help

At the present state of the mission we must have lay helpers if we wish to carry on and rebuild. We must have real lay apostles, not only workers. They must be at least good Catholics, with a conscience, and have a genuine interest in furthering the work of the mission. We've tried to find such employees or helpers for the last two years, without success.

Yet I am convinced that there must be many a Catholic ex-sailor, or ex-merchant Marine or the like, with qualifications to captain a good sized ship, and only too anxious to put his talents in the service of the mission for a number of years. Likewise, mechanics, carpenters, etc., who are so vital in a mission that must rebuild from the ground up, and that must depend for its supplies almost entirely on ships and small pinnaces. Ships, motor vehicles, and even planes, can be a big headache if one does not have the men to maintain them and keep them in running condition. What a boon if we had a central bureau to contact and recommend vital lay workers for the mission fields!

Not only the technical and material side of the mission needs lay help. We need teachers just as badly. A mere handful of Sisters has survived the horrors of war, and so far only three new recruits have arrived. The gov-

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Correspondence

ernment and even the natives are talking about school and education more than ever before. They have plans for government schools, but are willing to leave the education in the hands of the mission if it can come up to the standards. Teachers are a crying need. Even the government is experiencing this difficulty. The missionary cannot spend all his time in the classroom. Half the time he must be in the "bush" visiting mountain villages and taking care of his scattered flock. The native teachers are good up to a point, but "nemo dat quod non habet."

The Lutherans seem to be ahead of us in this respect. I hear they have brought a gang of 50 lay workers from the States, a sort of construction gang of their own, to rebuild their stations, one by one. Why cannot we Catholics inaugurate an era of lay apostles, well organized and effective? I'm sure that many mission-minded Catholics are only waiting for such an opening. Hopefully and prayerfully, I remain,

Sincerely in the Sacred Heart,
John Wald, S.V.D.

Gumbi, Raicoast
P. O. Madang
New Guinea

Clerical Imposter

Editor:

A MAN is now travelling in the United States under the name of Rev. Pageau, of the Quebec Foreign Mission Society. This man may be a priest, but is surely not the said Rev. Pageau, and we do not know why he is now so describing himself.

This man spent three days (June 10-13) at the I.H.M. Fa-

Correspondence

thers in Arlington, Va., where he said Mass. He was seen at the Sacred Heart Parish in Allentown, Pa., where he also celebrated Mass. He went to St. Malachy's Parish in Philadelphia, Pa., where he received a gift for the missions. He went also to the Carmelite Sisters of Baltimore.

This man says he was in China for a few years, and was afterwards professor of Moral Theology in our Seminary of Pont-Viau, Que., and that he is now appointed superior of our mission in the province of Davio, Philippines. He is supposed to be on his way to San Francisco in order to sail from there for the Islands.

About 5 feet 6 inches tall, this man has black hair, wears spectacles, and is rather thin. He knows English, but not very well, and speaks French better. He seems to know many things about the Texas province and says his Mass well.

We have two Fathers Pageau in our Society: Father Louis Pageau, now professor at Pont-Viau, and Father Gaston Pageau, now missionary in Cuba; but neither had occasion to go to the United States during the years 1946 and 1947.

We do not know who the aforesaid man is, and desire to let these facts be known to the Bishops and priests of the United States.

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To Follow-Up Converts

Editor:

YOUR quote from G.I. convert is very timely in the June issue of *The Priest*. We have experienced the same need of spiritual assistance for returned veterans.

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Our "friendly hand" is in the organization known as the Guild of St. Paul. Of course this club is not just for veterans but does fill the need for us, and we feel that many priests will find it to be of assistance.

The Guild of St. Paul of Lexington is now more than ten years old and its primary purpose is to follow up converts after they are baptized. You cannot baptize persons and then expect them to find their place in the complex Catholic life of our city parishes today. All converts as well as veterans need some means to break them in gradually towards regularly receiving the Sacraments and making friends, even though they have had four to six months of personal instruction. The Guild of St.

Paul is not anything local. Many groups throughout the United States are now organized according to the constitution of the Guild of St. Paul.

We shall be happy to share our experiences with any priest who may be interested. You may have a copy of our constitution for the asking. Address Guild of St. Paul, 501 W. Short St., Lexington 13, Ky.

Leonard B. Nienaber

Vestments Needed

Editor:

This is a letter of humble appeal for church vestments. I am a young Catholic Filipino priest in need of vestments for Mass and other things for the altar. I am sure you are well informed about the poverty of the people in the Philippines on account of the last war. For this reason, there will be no need of further explanation.

Aventino B. Batoon, Assistant

St. Lucy's Catholic Rectory
Santa Lucia, Ilocos Sur
Philippines

Acknowledges Help

Editor:

Over a year ago an appeal for vestments for war-stricken priests appeared under my name in the Priest magazine. Do know for certain that it reached priests in South Africa and the Philippines, who have written and received help of one kind or another.

With every good wish for the continued and merited success of the Priest.

Fraternally in Christ,
Valentine J. Koehler, O.S.B.
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